

ΧΡΙΣΤΟΛΟΓΙΑ,
OR, A
DECLARATION
OF THE
GLORIOUS MYSTERY
OF THE
Person of Christ,
GOD and MAN.

With the Infinite Wisdom, Love and Power of
GOD in the contrivance and constitution thereof.

As also of the Grounds and Reasons of his Incarnation, the Nature of his Ministry in Heaven, the present State of the Church above thereon, and the Use of his Person in Religion.

WITH

An Account and Vindication of the Honour, Worship, Faith, Love and Obedience due unto him, in and from the Church.

By *John Owen*, D. D.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, Phil. 3. 8.

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THE P R E F A C E,

IT is a great Promise concerning the Person of Christ, as he was to be given unto the Church, (for he was a *Child born, a Son given unto us, Isa. 9. 6.*) that God would lay him in Zion for a foundation, a Stone, a tryed Stone, a precious corner Stone, a sure foundation, whereon he that believeth, shall not make haste, *Isa. 28. 16.* Yet was it also foretold concerning him, that this precious foundation should be for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin, and for a snare unto the inhabitants of Jerusalem: so as that many among them should stumble and fall, and be broken, and be snared, and be taken, *Isa. 8. 14, 15.* According unto this Promise and Prediction, it hath fallen out in all Ages of the Church, as the Apostle Peter declares concerning the first of them: *Wherefore*

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(saith he) also it was contained in the Scripture, Behold I lay in Zion a chief corner stone, elect and precious, and he that believeth on him, shall not be confounded. Unto you therefore which believe, he is precious; but unto them that are disobedient, the stone which the Builders disallowed, the same is made the Head of the corner, and a stone of stumbling, and a rock of offence, even unto them that stumble at the Word, being disobedient, whereunto also they were appointed, 1 Epist. Chap. 2. ver. 6, 7, 8.

Unto them that believe unto the saving of the Soul, he is, he alwaies hath been precious; the Sun, the Rock, the Life, the Bread of their Souls, every thing that is Good, Useful, Amiable, Desirable here or unto Eternity. In, from, and by him, is all their Spiritual and Eternal Life, Light, Power, Growth, Consolation and Joy here, with everlasting Salvation hereafter. By him alone do they desire, expect and obtain Deliverance from that woful Apostacy from God, which is accompanied withal, which containeth in it virtually and meritoriously, whatever is evil, noxious and destructive unto our Nature, and which without relief will issue in Eternal Misery. By him are they brought into the nearest Cognation, Alliance and Friendship with God, the firmest Union unto him, and the most holy Communion with him, that our finite Natures are capable of, and so conducted unto the Eternal Enjoyment of him. For in him shall all the seed of Israel be justified, and shall

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shall glory, Isa. 45. 25. For Israel shall be saved in the Lord, with an everlasting Salvation, they shall not be ashamed nor confounded world without end, ver. 17.

On these and the like Accounts, the principal Design of their whole Lives unto whom he is thus precious, is to acquaint themselves with him, the mystery of the Wisdom, Grace and Love of God, in his Person and Mediation as revealed unto us in the Scripture, which is *Life Eternal, Joh. 17. 3*; to trust in him, and unto him, as unto all the everlasting concerns of their Souls, to love and honour him with all their hearts, to endeavour after conformity unto him, in all those characters of Divine Goodness and Holiness, which are represented unto them in him. In these things consist the soul, life, power, beauty and efficacy of Christian Religion, without which, whatever outward ornaments may be put upon its exercise, it is but an useless, lifeless carcass. The whole of this Design is expressed in those heavenly words of the Apostle, *Phil. 3. 8, 9, 10, 11, 12. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I might win Christ, and be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith: that I may know him, and the Power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto*

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his Death; if by any means I might attain unto the Resurrection of the Dead: Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus. This is a Divine expression of that frame of heart, of that Design which is predominant and efficacious in them unto whom Christ is precious.

But on the other hand, according unto the forementioned Prediction, as he hath been a sure foundation unto all that believe; so he hath in like manner been a Stone of stumbling, and a Rock of offence unto them that stumble at the Word, being disobedient, whereunto they also were appointed. There is nothing in him, nothing wherein he is concerned, nothing of him, his Person, his Natures, his Office, his Grace, his Love, his Power, his Authority, his Relation unto the Church, but it hath been unto many a Stone of stumbling, and Rock of offence. Concerning these things have been all the woful Contests, which have fallen out and been managed among those that outwardly have made Profession of the Christian Religion. And the Contentions about them do rather increase than abate, unto this very day; the dismal fruits whereof the World groaneth under, and is no longer able to bear. For as the opposition unto the Lord Christ in these things by men of perverse minds, hath ruined their own Souls, as having dashed themselves in pieces against this everlasting Rock; so

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in conjunction with others Lusts and Interests of the carnal minds of men, it hath filled the world it self with blood and confusion.

The Re-inthroning of the Person, Spirit, Grace and Authority of Christ in the hearts and consciences of men, is the only way whereby an end may be put unto these woful conflicts. But this is not to be expected in any degree of Perfection, amongst them who stumble at this Stone of offence, whereunto they are appointed, though in the issue he will herein also send forth Judgment unto Victory, and all the meek of the Earth shall follow after it. In the mean time, as those unto whom he is thus a Rock of offence, in his Person, his Spirit, his Grace, his Office and Authority, are diligent and restless (in their various waies and forms, in lesser or higher degrees, in secret Artifices, or open contradictions unto any or all of them, under various pretences, and for divers ends, even Secular Advantages some of them, which the craft of Satan hath prepared for the ensnaring of them) in all waies of opposition unto his Glory; so it is the highest Duty of them unto whom he is precious, whose principal design is to be found built on him as the sure foundation; as to hold the Truth concerning him, (his Person, Spirit, Grace, Office and Authority) and to abound in all Duties of Faith, Love, Trust, Honour and Delight in him; so also to declare his Excellency, to plead the cause of his Glory,

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to vindicate his Honour, and to witness him the only Rest and Reward of the Souls of men, as they are called and have opportunity.

This and no other is the Design of the ensuing Treatise, wherein as all things fall unspeakably short of the Glory, Excellency and Sublimity of the Subject treated of, for no Mind can conceive, no Tongue can express the real substantial Glory of them; so there is no doubt but that in all the Parts of it, there is a Reflection of failings and imperfections from the weakness of its Author. But yet I must say with confidence, that in the whole, that Eternal Truth of God concerning the Mystery of his Wisdom, Love, Grace and Power, in the Person and Mediation of Christ, with our Duties towards Himself therein, even the Father, Son, and Eternal Spirit, is pleaded and vindicated, which shall never be shaken by the utmost endeavours and oppositions of the Gates of Hell.

And in the acknowledgment of the Truth concerning these things consists that Faith in an especial manner, which was the Life and Glory of the Primitive Church, which they earnestly contended for, wherein and whereby they were victorious against all the troops of stumbling Adversaries, by whom it was assaulted. In giving testimony hereunto, they loved not their lives unto death, but poured out their blood like water, under all the Pagan Persecutions, which had no other design

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design but to cast them down and separate them from this impregnable Rock, this precious Foundation. In the defence of these Truths did they conflict in prayers, studies, travels and writings, against the swarms of Seducers, by whom they were opposed. And for this cause I thought to have confirmed the principal passages of the ensuing Discourse with some testimonies from the most Antient Writers of the first Ages of the Church ; but I omitted that course, as fearing that the interposition of such passages might obstruct instead of promoting the edification of the common sort of Readers, which I principally intended. Yet withal I thought not good utterly to neglect that design, but to give at least a *Specimen* of their sentiments about the principal Truths pleaded for, in this Preface to the whole. But herein also I meet with a disappointment ; for the Book-seller having unexpectedly unto me, finished the Printing of the Discourse it self, I must be contented to make use of what lyeth already collected under my hand, not having leisure or time to make any farther enquiry.

I shall do something of this nature the rather, because I shall have occasion thereby to give a summary account of some of the principal parts of the Discourse it self, and to clear some passages in it, which by some may be apprehended obscure.

Chap. I. The foundation of the whole is laid in the
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vindication of those words of our blessed Saviour, wherein he declares himself to be the Rock whereon the Church is built, *Mat. 16. 18. And I say also unto thee, that thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not pre-vail against it.* The pretended ambiguity of these words, hath been wrested by the secular Interests of men to give occasion unto that prodigious controversie among Christians, namely, whether Jesus Christ or the Pope of Rome be the Rock whereon the Church is built. Those holy men of old unto whom Christ was precious, being untainted with the desires of secular Grandeur and Power, knew nothing hereof. Testimonies may be, they have been multiplied by others unto this purpose; I shall mention some few of them.

Οὗτος ὁ ἔστιν ἡ πρὸς τὸν πατέρα ἄγνος ὁδὸς, ἡ πέτρα, ἡ κλεῖς τῆς βασιλείας, &c. saith Ignatius Epist. ad Philadelph. He (that is Christ) is the way leading unto the Father, the Rock, the Key, the Shepberd, wherein he hath respect unto this Testimony. And Origen expressly denies the words to be spoken of Peter, in Matth. chap. 16. Tract. 1. *Quod si super unum illum Petrum tantum existimes totam Ecclesiam edificari, quid dicturus es de Johanne, & Apostolorum unoquoque; Num audebimus dicere quod adversus Petrum unum non prevaleturæ sunt portæ inferorum.* If you shalt think that the whole Church was built on Peter alone, what shall we say of John, and each of the Apostles? what shall we dare to say that the Gates of Hell shall

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shall not prevail against Peter only? So he according unto the common opinion of the Antients, that there was nothing peculiar in the confession of Peter, and the answer made thereunto, as unto himself, but that he spake and was spoken unto in the name of all the rest of the Apostles. *Euseb. Preparat. Evangel. lib. 1. cap. 3.* ἥτε ὀνομαστὶ προδεσποθεῖσα ἐκκλησία αὐτῷ ἤσκηκε καὶ βαδούς ἐρριζωμένη, καὶ μέχρ' οὐρανίων ἀψίδων εὐχαῖς ὁσίων καὶ θεοφιλῶν ἀνδρῶν μετεορίζομένη — διὰ μίαν ἐκείνην ἣν αὐτὸς ἀποφώνητο λέξιν, ἔπων, ἐπὶ τὴν πέτραν οἰκοδομήσω με τὴν ἐκκλησίαν, καὶ πύλαι ἁδ' οὐ καταχύουσιν αὐτῆς. He proves the verity of Divine Predictions from the glorious Accomplishment of that Word and Promise of our Saviour, that he would build his Church on the Rock, (that is, Himself) so as that the Gates of Hell should not prevail against it. For *Unum hoc est immobile fundamentum, una hæc est felix fidei Petra, Petri ore confessa, Tu es filius Dei vivi*, saith *Hilar. de Trin. lib. 2.* This is the only immovable Foundation; this is the blessed Rock of Faith, confessed by Peter; Thou art the Son of the Living God. And *Epiphanius, Her. 39.* ἐπὶ τῇ πέτρᾳ ταύτῃ τ' ἀσφαλὺς πίστεως οἰκοδομήσω με τὴν ἐκκλησίαν; Upon this Rock of assured Faith I will build my Church. For many thought that Faith it self was metonymically called the Rock, because of its Object, or the Person of Christ which is so.

One or two more out of *Austin* shall close these testimonies. *Super hanc Petram, quam confessus es, super ipsum filium Dei vi-vi, ædificabo Ecclesiam meam. Super me ædificabo te, non me super te; De verbis Dom. Serm. 13.* Upon this
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this Rock which thou hast confessed, upon my self the Son of the Living God, I will build my Church. I will build thee upon my self, and not my self on thee. And he more fully declareth his mind, Tract. 124. in Johan. Ecclesia in hoc seculo diversis tentationibus, velut imbribus, fluminibus, tempestatibusque quatitur, & non cadit; quoniam fundata est supra Petram; unde & Petrus nomen accepit. Non enim a Petro Petra, sed Petrus a Petra; sicut non Christus a Christiano, sed Christianus a Christo vocatur. Ideo quippe ait Dominus super hanc Petram edificabo Ecclesiam meam, quia dixerat Petrus, tu es Christus filius Dei vivi; super hanc ergo (inquit) Petram quam confessus es, edificabo Ecclesiam meam. Petra enim erat Christus, supra quod fundamentum etiam ipse edificatus est Petrus; fundamentum quippe aliud nemo potest ponere, præter id quod positum est, quod est Jesus Christus. The Church in this world is shaken with divers temptations, as with showers, floods and tempests, yet falleth not, because it is built on the Rock (Petra) from whence Peter took his name. For the Rock is not called Petra from Peter, but Peter is so called from Petra the Rock; as Christ is not so called from Christian, but Christian from Christ. Therefore said the Lord, upon this Rock will I build my Church, because Peter had said, thou art Christ, the Son of the Living God. Upon this Rock, which thou hast confessed, will I build my Church. For Christ himself was the Rock on which foundation Peter himself was built. For other foundation can no man lay, save that which is laid, which is Jesus Christ.

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Chap. 2. Against this Rock, this Foundation of the Church, the Person of Christ, and the Faith of the Church concerning it, great opposition hath been made by the Gates of Hell. Not to mention the rage of the Pagan world endeavouring by all effects of violence and cruelty to cast the Church from this Foundation; all the Heresies wherewith from the beginning, and for some centuries of years ensuing it was pestered, consisted in direct and immediate oppositions unto the eternal Truth concerning the Person of Christ. Some that are so esteemed indeed, never pretended unto any sobriety, but were meer effects of delirant Imaginations; yet did even they also one way or other derive from an hatred unto the Person of Christ, and centred therein. Their beginning was early in the Church, even before the writing of the Gospel by *John* or his *Revelations*, and indeed before some of *Paul's* Epistles. And although their beginning was but small, and seemingly contemptible, yet being full of the poison of the Old Serpent, they diffused themselves in various shapes and forms, until there was nothing left of Christ, nothing that related unto him, not his Natures, Divine or Humane, not their Properties nor Actings, not his Person, nor the Union of his Natures therein, that was not opposed and assaulted by them. Especially so soon as the Gospel had subdued the *Roman Empire* unto Christ, and was owned by the Rulers of it, the whole world

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was for some Ages filled with uproars, confusion, and scandalous disorders about the Person of Christ, through the cursed oppositions made thereunto by the Gates of Hell. Neither had the Church any Rest from these conflicts for about five hundred years. But near that period of time, the Power of Truth and Religion beginning universally to decay among the outward Professors of them, Satan took advantage to make that havock and destruction of the Church, by superstition, false worship, and profaneness of life, which he failed of in his attempt against the Person of Christ, or the Doctrine of Truth concerning it.

It would be a tedious work, and it may be not of much profit unto them who are utterly unacquainted with things so long past and gone, wherein they seem to have no concernment, to give a *Specimen* of the several Heresies whereby attempts were made against this Rock and Foundation of the Church; unto those who have enquired into the Records of Antiquity, it would be altogether useless. For almost every page of them at first view presents the Readers with an account of some one or more of them. Yet do I esteem it useful that the very ordinary sort of Christians should at least in general be acquainted with what hath passed in this great contest about the Person of Christ from the beginning. For there are two things relating thereunto, wherein their Faith is greatly concerned. For first, there is

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evidence given therein unto the Truth of those Prædictions of the Scripture wherein this fatal Apostacy from the Truth, and opposition unto the Lord Christ, are foretold : And secondly, an eminent Instance of his Power and Faithfulness in the disappointment and conquest of the Gates of Hell, in the management of this opposition. But they have been all reckoned up, and digested into methods of time and matter, by many Learned men of old, and of late, so that I shall not in this occasional Discourse, represent them unto the Reader again. Only I shall give a brief Account of the waies and means whereby they who retained the Profession of the Truth, contended for it unto a conquest over the pernicious Heresies wherewith it was opposed.

The Defence of the Truth from the beginning, was left in charge unto, and managed by the Guides and Rulers of the Church in their several capacities. And by the Scripture it was that they discharged their Duty, confirmed with Apostolical Tradition consonant thereunto. This was left in charge unto them by the great

• 2. 1, 2, 15, 23, 24. *chap. 4. 1, 2, 3, 4.* And wherein any of them failed in this Duty, they were reprov'd by Christ himself, *Rev. 2. 14, 15, 20.* Nor were private Believers in their places and capacities, either unable for this Duty, or exempt from it, but discharged themselves faithfully therein, according unto commandment given unto

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unto them, 1 *Joh.* 2. 20, 27. *chap.* 4. 1, 2, 3. 2 *Joh.* 8. 9. All true Believers in their several stations, by mutual watchfulness, preaching or writing, according unto their calls and abilities, effectually used the outward means for the preservation and propagation of the Faith of the Church. And the same means are still sufficient unto the same ends, were they attended unto with conscience and diligence. The pretended Defence of Truth with Arts and Arms of another kind, hath been the bane of Religion, and lost the Peace of Christians beyond recovery. And it may be observed, that whilst this way alone for the preservation of the Truth was insisted on and pursued, that although innumerable Heresies arose one after another, and sometimes many together, yet they never made any great progress, nor arrived unto any such consistency, as to make a stated opposition unto the Truth, but the Errours themselves and their Authors were as vagrant Meteors, which appeared for a little while, and vanished away. Afterwards it was not so, when other waies and means for the suppression of Heresies were judged convenient and needful.

For in process of time, when the Power of the *Roman* Empire gave countenance and protection unto Christian Religion, another way was fixed on for this end, namely, the use of such Assemblies of Bishops and others as they called *general Councils*, armed with a mixt Power, partly Civil, and partly Ecclesiastical, with respect

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respect unto the Authority of the Emperours, and that Jurisdiction in the Church which began then to be first talked of. This way was begun in the *Council of Nice*, wherein although there was a determination of the Doctrine concerning the Person of Christ then in agitation, and opposed, as unto his Divine Nature therein, according unto the Truth, yet sundry evils and inconveniences ensued thereon. For thenceforth the Faith of Christians began greatly to be resolved into the Authority of men, and as much, if not more weight to be laid on what was decreed by the Fathers there assembled, than on what was clearly taught in the Scriptures. Besides, being necessitated as they thought, to explain their conceptions of the Divine Nature of Christ, in words either not used in the Scripture, or whose signification unto that purpose was not determined therein, occasion was given unto endless contentions about them. The *Græcians* themselves could not for a long season agree among themselves whether *εἶς* and *ὁμοούσιος* were of the same signification or no, both of them denoting essence and substance; or whether they differed in their signification; or if they did, wherein that difference lay. *Athanasius* at first affirmed them to be the same, *Orat.* 5. *con. Arian*, and *Epist. ad African.* *Basil* denied them so to be, or that they were used unto the same purpose, in the *Council of Nice*, *Epist.* 78. The like difference immediately fell out between the *Græcians* and *Latins*, about *Hypostasis* and

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and *Persona*. For the Latins rendred Hypostasis by *Substantia*, and *Persona* by *πρόσωπον*. Hereof *Jerom* complains in his Epistle to *Damasus*, that they required of him in the East to confels *tres Hypostases*, and he would only acknowledge *tres Personas*, Epist. 71. And *Austin* gives an account of the same difference, *de Trinitate*, lib. 5. cap. 8, 9. *Athanasius* endeavoured the composing of this difference, and in a good measure effected it, as *Gregory of Nazianzen* affirms in his Oration concerning his praise. It was done by him in a Synod at *Alexandria* in the first year of *Julians* Reign. On this occasion many contests arose even among them who all pleaded their Adherence unto the Doctrine of the Council of *Nice*. And as the subtle Arians made incredible advantage hereof at first, pretending that they opposed not the Deity of Christ, but only the expression of it by ὁμοιότης; so afterwards they countenanced themselves in coining words and terms to express their minds with, which utterly rejected it. Hence were their ὁμοιότης, ἐπείρομαι, ἕξ ἑκ ὁμοίων, and the like names of blasphemy, about which the contests were fierce and endless. And there were yet farther evils that ensued hereon. For the curious and Serpentine wits of men, finding themselves by this means set at liberty to think and discourse of those Mysteries of the Blessed Trinity, and the Person of Christ, without much regard unto plain Divine Testimonies, in such waies wherein cunning and sophistry did much bear sway, began to multiply such

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such new, curious and false notions about them, especially about the latter, as caused new disturbances, and those of large extent and long continuance. For their suppression, Councils were called one on the neck of another, whereon commonly new occasions of differences did arise, and most of them managed with great scandal unto Christian Religion. For men began much to forego the Primitive waies of opposing Errours, and extinguishing Heresies, betaking themselves unto their Interest, the number of their Party, and prevalency with the present Emperors. And although it so fell out, as in that at *Constantinople*, the first at *Ephesus*, and that at *Chalcedon*, that the Truth for the substance of it did prevail, (for in many others it happened quite otherwise) yet did they alwaies give occasions unto new divisions, animosities, and even mutual hatreds, among the principal Leaders of the Christian People. And great contests there were among some of them who pretended to believe the same Truth, whether such or such a Council should be received; that is plainly whether the Church should resolve its Faith into their Authority. The strifes of this nature about the first *Ephesine* Council, and that at *Chalcedon*; not to mention them wherein the *Arians* prevailed, take up a good part of the Ecclesiastical story of those daies. And it cannot be denied but that some of the principal Persons and Assemblies who adhered unto the Truth, did in the heat of opposition unto the
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Heresies of other men, fall into unjustifiable excess themselves.

We may take an Instance hereof with respect unto the *Nestorian* Heresie, condemned in the first *Ephesian* Council, and afterwards in that at *Chalcedon*. *Cyrillus* of *Alexandria*, a man learned and vehement, designed by all means to be unto it, what his Predecessor *Athanasius* had been to the *Arian*. But he fell into such excesses in his undertakings, as gave great occasion unto farther tumults, For it is evident that he distinguisheth not between ὁπίστασις, and φύσις; and therefore affirms, that the Divine Word and Humanity had *μίαν φύσιν*, one nature only. So he doth plainly in *Epist. ad Successum*; they are ignorant, saith he, ὅτι κατ' ἀλήθειαν ἔστι μία φύσις τῷ λόγῳ σαρκοποιήνη. Hence *Eutyches* the *Archimandrite* took occasion to run into a contrary extream, being a no less fierce enemy to *Nestorius* than *Cyrillus* was. For to oppose him who divided the Person of Christ into two; he confounded his Natures into one, his delirant folly being confirmed by that goodly Assembly the second at *Ephesus*. Besides, it is confessed that *Cyrillus* through the vehemency of his spirit, hatred unto *Nestorius*, and following the conduct of his own mind in nice and subtle expressions of the great Mystery of the Person of Christ, did utter many things exceeding the bounds of sobriety prescribed unto us by the Apostle, *Rom.* 12. 3. if not those of Truth it self. Hence it is come to pass, that many Learned men
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begin to think and write that *Cyrillus* was in the wrong, and *Nestorius* by his means condemned undeservedly. However it is certain to me, that the Doctrine condemned at *Ephesus* and *Chalcedon* as the Doctrine of *Nestorius*, was destructive of the true Person of Christ; and that *Cyri*l, though he missed it in sundry expressions, yet aimed at the declaration and confirmation of the Truth; as he was long since vindicated by *Theorianus*, *Dialog. con. Armenios*.

However, such was the watchful care of Christ over the Church as unto the preservation of this sacred fundamental Truth, concerning his Divine Person, and the Union of his Natures therein, retaining their distinct Properties and Operations, that notwithstanding all the faction and disorder that were in those Primitive Councils, and scandalous contests of many of the members of them; notwithstanding the determination contrary unto it in great and numerous Councils, the Faith of it was preserved entire in the hearts of all that truly believed, and triumphed over the Gates of Hell.

I have mentioned these few things which belong unto the Promise and Prediction of our blessed Saviour, *Matth. 16. 18.* the place insisted on, to shew that the Church without any disadvantage to the Truth, may be preserved without such general Assemblies, which in the following Ages proved the most pernicious Engines for the corruption of the Faith, Worship and Manners of

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it. Yea from the beginning they were so far from being the only way of preserving Truth, that it was almost constantly prejudiced by the Addition of their Authority unto the confirmation of it. Nor was there any one of them wherein the Mystery of Iniquity did not work unto the laying of some rubbish in the foundation of that fatal Apostacy, which afterwards openly ensued. The Lord Christ himself hath taken it upon him, to build his Church on this Rock of his Person, by true Faith of it and in it. He sends his Holy Spirit to bear testimony unto him, in all the blessed effects of his Power and Grace. He continueth his Word with the faithful Ministry of it, to reveal, declare, make known, and vindicate this sacred Truth unto the conviction of gain-sayers. He keeps up that Faith in him, that Love unto him, in the hearts of all his Elect, as shall not be prevailed against. Wherefore although the oppositions unto this sacred Truth, this fundamental Article of the Church and Christian Religion, concerning his Divine Person, its constitution and use, as the Humane Nature conjoynd substantially unto it, and subsisteth in it, are in this last Age encreased; although they are managed under so great a variety of forms, as that they are not reducible unto any Heads of Order; although they are promoted with more subtilty and specious pretences than in former Ages; yet if we are not wanting unto our Duty, with the Aids of Grace proposed unto us, we shall finally

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finally triumph in this cause, and transmit this sacred Truth inviolate unto them that succeed us in the Profession of it.

Chap. 3. This Person of Christ, which is the foundation whereon the Church is built, whereunto all sorts of oppositions are endeavoured and designed, is the most ineffable effect of Divine Goodness and Wisdom, whereof we treat in the next place. But herein when I speak of the constitution of the Person of Christ, I intend not his Person absolutely as he is the Eternal Son of God. He was truly, really, compleatly a Divine Person from eternity, which is included in the notion of his being the Son, and so distinct from the Father, which is his compleat Personality. His being so was not a voluntary contrivance or effect of Divine Wisdom and Goodness, his eternal Generation being a necessary internal Act of the Divine Nature in the Person of the Father.

Of the eternal Generation of the Divine Person of the Son, the sober Writers of the Antient Church, did constantly affirm that it was firmly to be believed, but as unto the manner of it not to be enquired into. *Scrutator Majestatis absorbetur a Gloria*, was their Rule. And the curious Disputes of *Alexander* and *Arius* about it, gave occasion unto that many-headed Monster of the *Arian* Heresy which afterwards ensued. For when once men of subtle heads, and unsanctified hearts, gave up themselves to enquire into things infinitely above their understanding
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and capacity, being vainly puffed up in their fleshly minds, they fell into endless Divisions among themselves, agreeing only in an opposition unto the Truth. But those who contented themselves to be wise unto sobriety, repressed this impious boldness. To this purpose speaks *Lactantius*, lib. 4. de vera Sapient. *Quomodo igitur procreavit? Nec sciri a quoquam possunt nec narrari opera Divina; sed tamen sacræ literæ docent illum Dei filium, Dei esse sermonem.* How therefore did the Father beget the Son? These Divine Works can be known of none, declared by none. But the holy Writings teach wherein it is determined, that he is the Son of God, that he is the Word of God. And *Ambrose de fide ad Gratianum.* *Quero abs te, quando aut quomodo putes filium esse generaturum? mihi enim impossibile est scire generationis secretum. Mens deficit, vox silet, non mea tantum sed & Angelorum; supra potestates, supra Angelos, supra Cherubims, supra sensum, supra omnem sensum. --- Tu quoque manum ori admove; scrutari non licet superna mysteria. Licet scire quod natus sit, non licet discutere quomodo natus sit; illud negare mihi non licet, hoc querere metus est. Nam si Paulus ea quæ audivit, raptus in tertium cælum, ineffabilia dicit, quomodo nos exprimere possumus paternæ generationis arcanum, quod nec sentire potuimus nec audire? Quid te ista Quæstionum tormenta delectant?*

I enquire of you when and how the Son was begotten? Impossible it is to me to know the mystery of this Generation. My mind faileth, my voice is silent, and not only mine, but of the Angels; It is above Principalities, above Angels, above the Cherubims

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bims, above the Seraphims, above all understanding. Lay thy hand on thy mouth; it is not lawful to search into these heavenly mysteries. It is lawful to know that he was born; that it is not lawful for me to deny; this I am afraid to enquire into. For if Paul when he was taken into the third Heaven, affirms that the things which he heard could not be uttered; how can we express the mystery of the Divine Generation, which we can neither apprehend nor hear. Why do such tormenting Questions delight thee?

Ephraim Syrus wrote a Book to this purpose, against them who would search out the Nature of the Son of God. Among many other things to the same purpose are his words, cap. 2. *Infelix profecto, miser, atque impudentissimus est, qui scrutari cupit opificem suum. Millia millium, & centies millies millena millia Angelorum & Archangelorum, cum horrore glorificant, & trementes adorant; & homines lutei, pleni peccatis, de divinitate intrepide differunt? Non illorum exhorrescit corpus, non contremescit animus; sed securi & garruli, de Christo Dei filio, qui pro me indigno peccatore passus est, deque ipsius utraque generatione loquuntur; nec saltem quod in luce cæcutiunt, sentiunt. He is unhappy, miserable, and most impudent, who desires to examine or search out his Maker. Thousands of thousands, and hundreds of thousands of millions of Angels and Archangels, do glorifie him with dread, and adore him with trembling; and shall dirty men full of sins, dispute of the Deity without fear? Horror doth not shake their bodies, their minds do not tremble, but being secure and prating, they speak of the Son of God, who suffered for me unworthy sinner, and of both his Nati-*

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vities or Generations ; at least they are not sensible how blind they are in the Light. To the same purpose speaks Eusebius at large, *Demon. Evan. lib. 5. cap. 2.*

Leo well adds hereunto the consideration of his Incarnation, in those excellent words, *Serm. 9. de Nativitat. Quia in Christo Jesu filio Dei, non solum ad Divinam essentiam, sed etiam ad humanam spectat naturam, quod dictum est per Prophetam; Generationem ejus quis enarrabit? Utramque enim substantiam in unam convenisse personam, nisi fides credat, sermo non explicat; & ideo materia nunquam deficit Laudis; quia nunquam sufficit copia Laudatoris. Gaudiamus igitur quod ad eloquendum tantum misericordiae sacramentum impares sumus; & cum salutis nostrae altitudinem promere non valeamus, sentiamus nobis bonum esse quod vincimur. Nemo enim ad cognitionem veritatis magis propinquat, quam qui intelligit, in rebus Divinis, etiam si multum proficiat, semper sibi superesse quod quaerat. See also Fulg. lib. 2. ad Thrasimund.*

But I speak of the Person of Christ as unto the Assumption of the substantial Adjunct of the Humane Nature, not to be a part, whereof his Person is composed, but as unto its subsistence therein by vertue of a substantial Union. Some of the Antients, I confess, speak freely of the Composition of the Person of Christ in and by the two Natures, the Divine and Humane. That the Son of God after his Incarnation had one Nature composed of the Deity and Humanity, was the Heresy of Apolinarius. Eutiches, the Monothelites, or Monophysites condemned by all.

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But that his most simple Divine Nature, and the Humane, compos'd properly of soul and body, did compose his one Person, or that it was compos'd of them, they constantly affirmed : Τὸν Θεὸν μεσίτην καὶ ἀνθρώπων, καὶ τοὺς γεγραμμένους συγκείμενους ἐκ τῆς καθ' ἡμᾶς ἀνθρωπότητος περιλείως ἐχούσας καὶ τὸ ἴδιον λόγον, καὶ ἐκ τῆς πεφηνότητος, ἐκ Θεοῦ καὶ φέσιν υἱῶ, saith Cyril of Alexandria. *A Sanctis Patribus adunatione ex Divinitate & Humanitate Christus Dominus noster composuit predicatur. Pet. Diacon. lib. de Incarnat. & Grat. Christi, ad Fulgentium.* And the Union which they intended by this composition they called ἔνωσιν φυσικὴν, because it was of divers natures ; and ἔνωσιν καὶ σύνθεσιν, an Union by Composition.

But because there neither was, nor can be any composition properly so called of the Divine and Humane Natures, and that the Son of God was a perfect Person before his Incarnation, wherein he remained what he was, and was made what he was not ; the expression hath been forsaken and avoided ; the Union being better expressed by the Assumption of a substantial Adjunct, or the Humane Nature into personal subsistence with the Son of God, as shall be afterwards explained. This they constantly admire as the most ineffable effect of Divine Wisdom and Grace ; Ὁ ἀσκήσας σαρκεῖται, ὁ λόγος παχύνεται, ὁ ἀόρατος, ὁρατός, ὁ ἀναφανής ψαλαφᾷται, ὁ ἀχρονός ἀρχεται, ὁ υἱὸς Θεοῦ υἱὸς ἀνθρώπου γίγνεται, saith Gregory Nazianzen, *Orat. 12.* in admiration of this mystery.
Hereby

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Hereby God communicates all things unto us from his own glorious Fulness, the near approaches whereof we are not able to bear. So is it illustrated by *Eusebius, Demonst. Evang. lib. 4. cap. 5, &c.* ἔγω ὁ φωτὸς ἡλίου, μία καὶ αὐτὴ προσβολή, ὅμῳ καὶ ἡτ' τὸ αὐτὸ καταρτίζει μὲν ἄγρια, φωτίζει δ' ὀφθαλμούς, ἀφὴν δ' ὀφθαλμαίνει, παίει δ' γῆν, αὖξει δ' φυτὰ, κ. λ. -- εἰ γὰρ ὡς ἐν ὑποδέσει λόγος, καθεὶς ἐξανόδεν αὐτὸς ἑαυτὸν παμφυὸς ἡλίου. σὺν ἀνθρώποις ἐπὶ γῆς πολετευοίτο, ὅθεν καὶ ἐπὶ τῇ γῆς μέινας ἂν ἀδιάφαρον πάντων πολλήδην ἐμψύχων ὅμῳ, καὶ ἀψύχων ἀθροῶν τῷ φωτὸς προσβολῇ διαφωτισσομένων. The sense of which words with some that follow in the same place is unto this purpose. By the beams of the Sun, Light, and Life, and Heat, unto the procreation, sustentation, refreshment and cherishing of all things are communicated. But if the Sun it self should come down unto the Earth, nothing could bear its heat and lustre; our eyes would not be enlightened, but darkened by its glory, and all things be swallowed up and consumed by its greatness; whereas through the beams of it every thing is enlightened and kindly refreshed. So is it with this eternal beam or brightness of the Fathers Glory. We cannot bear the immediate approach of the Divine Being, but through him as incarnate are all things communicated unto us, in a way suited unto our reception and comprehension.

So is it admired by *Leo, Sermon. 3. de Nativitate. Natura Humana in Creatoris societatem assumpta est, non ut ille Habitator, & ille esset habitaculum; sed ut nature altera sic misceretur*

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misceretur altera, ut quamvis alia sit quæ suscipitur, alia vero quæ suscepit, in tantam tamen unitatem conveniret utriusq; diversitas, & unus idemq; sit filius, qui se, & secundum quod verus est homo, Patre dicit minorem, & secundum quod verus est Deus Patri se profitetur æqualem. Humane Nature is assumed into the society of the Creator, not that he should be the Inhabitant, and that the habitation (that is, by an inhabitation in the effects of his Power and Grace, for otherwise the fulness of the Godhead dwelt in him bodily) but that one Nature should be so mingled (that is, conjoyned) with the other; that although that be of one kind which assumeth, and that of another which is assumed; yet the diversity of them both should concur in such an Unity or Union, as that it is one and the same Son, who as he was a true man, said that he was less than the Father, or the Father was greater than he; so as he was true God, professeth himself equal unto the Father. See also August. de fide, ad Pet. Diacon. cap. 17. Justinianus Imperator Epist. ad Hormisdam, Romæ Episcop.

And the Mystery is well expressed by Maxentius, Biblioth. Patr. par. prima. Non confundimus naturarum diversitatem; veruntamen Christum non ut tu asseris Deum factum, sed Deum factum Christum confitemur. Quia non cum pauper esset, dives factus est, sed cum dives esset, pauper factus est, ut nos divites faceret; neq; enim cum esset in forma servi, formam Dei accepit; sed cum esset in forma Dei, formam servi accepit; similiter etiam nec, cum esset

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caro,

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caro, verbum est factum; sed cum esset Verbum caro factum est. We do not confound the diversity of the Natures, howbeit we believe not what you affirm, that Christ was made God, but we believe that God was made Christ. For he was not made rich when he was poor; but being rich, he was made poor, that he might make us rich. He did not take the form of God, when he was in the form of a servant; but being in the form of God, he took on him the form of a servant. In like manner, he was not made the Word when he was flesh; but being the Word, he was made flesh.

And Hierom speaking of the effects of this Mystery, Comment. in Ezekiel, cap. 46. *Ne miretur Lector si idem & principes est & Sacerdos, & vitulus, & aries, & agnus; cum in Scripturis Sanctis pro varietate causarum legamus eum Dominum, & Deum, & hominem, & Prophetam, & virgam, & radicem, & florem, & principem, & Regem justum, & Justitiam, Apostolum, & Episcopum, Brachium, Servum, Angelum, Pastorem, Filium, & Unigenitum, & Primogenitum, Ostium, Viam, Sagittam, Sapientiam, & multa alia. Let not the Reader wonder if he find one and the same to be the Prince and Priest, the Bullock, Lamb and Lamb; for in the Scripture on variety of causes, we find him called Lord, God, and Man, the Prophet, a Rod, and the Root, the Flower, Prince, Judge, and Righteous King; Righteousness, the Apostle and Bishop, the Arm and Servant of God, the Angel, the Shepherd, the Son, the only begotten,*

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begotten, the first begotten, the Door, the Way, the Arrow, Wisdom, and sundry other things. And Emodius hath as it were turned this passage of Hierom into verse.

Corda domat, qui cuncta videt, quem cuncta tremiscunt ;

Fons, via, dextra, lapis, vitulus, Leo, lucifer, Agnus ;

Janua, spes, virtus, verbum, sapientia, vates.

Ostia, virgultum, pastor, mons, rete, columba,

Flamma, gigas, aquila, sponsus, patientia, nervus,

Filius, excelsus, Dominus, Deus ; omnia Christus.

In natalem Papæ Epiphani.

Quod homo est, esse Christus voluit ; ut & homo possit esse quod Christus est, saith Cyprian. de Vanitat. Jude. And, quod est Christus erimus Christiani, si Christum fuerimus secuti, ibid. And he explains his mind in this expression by way of admiration, Sermon. de Eleomosyn. Christus hominis filius esse voluit, ut nos filios Dei faceret ; humiliavit se, ut populum qui prius jacebat, erigeret ; vulneratus est ut vulnera nostra sanaret.

Chap. 4. That he was the Foundation of all the holy Counsels of God, with respect unto the Vocation, Sanctification, Justification, and eternal Salvation of the Church, is in the next place at large declared. And he was so on a threefold account. (1.) Of the ineffable mutual Delight of the Father and the Son in those Counsels from all eternity. (2.) As the only way and means
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of the accomplishment of all those Counsels, and the communication of their effects unto the eternal Glory of God. (3.) As he was in his own Person as incarnate, the Idæa and exemplar in the mind of God of all that Grace and Glory in the Church, which was designed unto it, in those eternal Counsels. As the cause of all good unto us he is on this account acknowledged by the Antients.

Οὗτος γάρ ἐστιν ὁ λόγος, ὁ χρίστος καὶ τὸ εἶναι πάλαι ἡμεῖς, ἣν γὰρ ἐν Θεῷ, καὶ τὸ εἶναι. Nūn ὃ ἐπιφανὴς ἀνθρώποις, αὐτὸς ὁ λόγος, ὁ μόνος ἀμφω Θεὸς τε καὶ ἀνθρώπος, ἀπάντων ἡμῶν αἴτιος ἀγαθῶν, saith Clemens, *Adhort. ad Gentes.* *He therefore is the Word, the cause of old of our Being, for he was in God, and the cause of our Well-being. But now he hath appeared unto men, the same eternal Word, who alone is both God and man, and unto us the cause of all that is good. As he was in God the cause of our Being and Well-being from eternity; he was the foundation of the Divine Counsels in the way explained; and in his Incarnation, the execution of them all was committed unto him, that through him all actual good, all the fruits of those Counsels might be communicated unto us.*

Chap. 5. He is also declared in the next place, as he is the Image and great Representative of God, even the Father, unto the Church. On what various accounts he is so called, is fully declared in the discourse it self. In his Divine Person, as he was the only begotten of the Father,

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Father from eternity, he is the essential Image of the Father, by the Generation of his Person, and the Communication of the Divine Nature unto him therein. As he is incarnate, he is both in his own entire Person God and Man, and in the Administration of his Office, the Image or Representative of the Nature and Will of God unto us, as is fully proved. So speaks Clem. Alexandrin. *Admonit. ad Gentes* ; ἡ μὲν γὰρ τῷ Θεῷ εἰκὼν ὁ λόγος αὐτοῦ, καὶ υἱὸς τῷ γυνήσιος, ὁ θεῖος λόγος, φωτὸς ἀρχέτυπον φῶς, εἰκὼν δὲ τῷ λόγῳ ὁ ἀνθρώπος. The Image of God is his own Word, the natural Son of the (Eternal) Mind, the Divine Word, the original Light of Light ; and the Image of the Word is man. And the same Author again *Pedagog.* προσώπον τῷ Θεῷ ὁ λόγος, ὃ φωτίζεται ὁ Θεὸς καὶ γνωρίζεται. The Word is the face, the countenance, the representation of God, in whom he is brought to light and made known. As he is in his Divine Person his eternal essential Image, so in his Incarnation, as the Teacher of men, he is the Representative Image of God unto the Church, as is afterwards declared.

So also Hierom expresseth his mind herein, *Comment. in Psal. 66.* *Illuminet vultum suum super nos ; Dei facies quæ est ? utique Imago ejus. Dicit enim Apostolus imaginem Patris esse filium ; ergo imagine sua nos illuminet ; hoc est, imaginem suam filium illuminet super nos ; ut ipse nos illuminet ; Lux enim Patris Lux filii est. Let him cause his face to shine upon us ; or lift up the light of his countenance upon us. What is the face of God, even his Image ?*

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For the Apostle says, that the Son is the Image of the Father. Wherefore let him shine on us with his Image; that is, cause his Son, which is his Image, to shine upon us, that he may illuminate us; for the Light of the Father and of the Son are the same. Christ being the Image of God, the face of God, in him is God represented unto us, and through him are all saving benefits communicated unto them that believe.

Eusebius also speaks often unto this purpose; as *Demon. Evangel. lib. 4. cap. 2.* Ὅθεν εἰκότως οἱ χρησιμο-
 λογῶντες, θεὸν γένητον αὐτὸν ἀποφαίνουσιν, ὡς αὖ τὰς ἀνεκ-
 φράστεις, καὶ ἀπειροπότη θεότητος μόνον ἐν αὐτῷ φέροντα τὴν εἰκόνα,
 δι' ἣν καὶ θεὸν εἶ) τε αὐτὸν καὶ λέγεσθαι τὸ πρὸς τὸ πρῶτον ἑξαγωγί-
 στως ἔχον. Wherefore the holy Oracles speaking theologically,
 or teaching Divine things, do rightly call him God begotten
 (of the Father) as he who alone bears in himself the Image of
 the ineffable and inconceivable Deity. Wherefore he both is,
 and is called God, because of his being the character, simili-
 tude or Image of him who is the first. The Divine Perso-
 nality of Christ consists in this, that the whole Di-
 vine Nature being communicated unto him by eter-
 nal Generation, he is the Image of God, even the Fa-
 ther, by whom he is represented unto us. See the same
 Book, chap. 7. to the same purpose. Also *De Ecclesiast.*
Theol. contra Marcell. lib. 2. cap. 17.

Clemens abounds much in the affirmation of this
 Truth concerning the Person of Christ, and we may
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yet add from a multitude to the same purpose, one or more Testimonies from him. Treating of Christ, as the Teacher of all men (his παιδαγωγός) he affirms that he is, Θεός ἐν ἀνθρώπῳ ἡμῶν; *God in the figure or form of man*; ἀχραντὸς πατρικῶς θελήματι διακονῶν, λόγος, Θεός, ὁ ἐν πατρὶ, ὁ ἐκ δεξιῶν τοῦ πατρὸς, σὺν καὶ τῷ ἡμῶν Θεός, *impolluted, serving the Will of the Father, the Word, God, who is in the Father, on the right hand of the Father, and in or with the form of God.* Οὗτος ἡμῶν εἰκὼν ἡ ἀγαλίδω-
τος, τέτο πάντῃ δίνει πειραστὸν ἐξομγεῖν τὴν ψυχὴν. *He is the Image (of God) unto us, wherein there is no blemish, and with all our strength are we to endeavour to render our selves like unto him:* This is the great end of his being the Representative Image of God unto us. And Stro-
mat. lib. 4. Ὁ μὲ οὖν Θεός ἀναπόδεικτος ὢν, οὐκ ἔστιν ἐπισημ-
νιχός. Ὁ δὲ υἱὸς σοφία τι ἐστὶ καὶ ἐπισημῆμι, καὶ ἀλήθεια, καὶ ὅσα ἄλλα
πῶτω συγγενῇ, *As God (absolutely) falls not under demonstra-
tion (that is, cannot perfectly be declared) so he doth not
(immediately) effect, or teach us knowledge. But the Son
is Wisdom and Knowledge, and Truth unto us, and every
thing which is cognate hereunto. For in and by him doth God
teach us, and represent himself unto us.*

Chap. 7. Upon the Glory of this Divine Person of Christ depends the efficacy of all his Offices; an especial Demonstration whereof is given in his Prophetical Office. So is it well expressed by *Irenæus*: qui nil molitur inepte, lib. 1. cap. 1. Non enim aliter nos discere pote-
ramus

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ramus quæ sunt Dei nisi Magister noster Verbum existens, homo factus fuisset, Neque enim alius poterat enarrare nobis quæ sunt Patris, nisi proprium ipsius Verbum. Quis enim alius cognovit sensum Domini? aut quis alius ejus consiliarius factus est? Neque rursus nos aliter discere poteramus, nisi Magistrum nostrum videntes, & per auditum nostrum Vocem ejus percipientes, uti imitatores quidem operum, factores autem sermonum ejus facti, communionem habeamus cum ipso. We could not otherwise have learned the things of God, unless our Master being and continuing the (eternal) Word, had been made Man. For no other could declare unto us the things of God, but his own proper Word. For who else hath known the mind of the Lord? or who else hath been his Counsellor? Neither on the other side could we otherwise have learned, unless we had seen our Master, and heard his voice, (in his Incarnation and Ministry) when by following his works, and yielding obedience unto his Doctrine, we may have communion with himself.

I do perceive that if I should proceed with the same kind of Attestations unto the Doctrine of all the Chapters in the ensuing Discourse, this Preface would be drawn forth unto a greater length than was ever designed unto it, or is convenient for it. I shall therefore chuse out one or two Instances more to give a Specimen of the concurrence of the Antient Church in the Doctrine declared in them, and so put a close unto it.

Chap. 9.

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Chap. 9. In the ninth Chapter, and those following we treat of the *Divine Honour* that is due unto the Person of Christ, expressed in Adoration, Invocation, and Obedience proceeding from Faith and Love. And the foundation of the whole, is laid in the discovery of the true nature and causes of that Honour: And three things are designed unto confirmation herein. (1.) That the Divine Nature which is individually the same in each Person of the holy Trinity, is the proper formal object of all Divine Worship, in Adoration and Invocation. Wherefore no one Person is or can be worshipped, but in the same individual Act of Worship, each Person is equally worshipped and adored. (2.) That it is lawful to direct Divine Honour, Worship and Invocation unto any Person, in the use of his peculiar Name, the Father, Son, or Spirit; or unto them altogether: But to make any request unto one Person, and immediately the same unto another, is not exemplified in the Scripture, nor among the Antient Writers of the Church. (3.) That the Person of Christ as God-man, is the proper Object of all Divine Honour and Worship, on the account of his Divine Nature; and all that he did in his Humane Nature, are Motives thereunto.

The first of these is the constant Doctrine of the whole Antient Church, namely, that whether (for instance) in our solemn Prayers and Invocations, we

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call expressly on the Name of the Father, or of the Son, or of the Holy Spirit; whether we do it absolutely or relatively, that is, with respect unto the Relation of one Person to the other; as calling on God, as the Father of our Lord Jesus Christ; on Christ as the Son of his Love; on the Holy Spirit as proceeding from them both, we do formally invoke and call on the Divine Nature, and consequently the whole Trinity, and each Person therein. This Truth they principally confirmed with the form of our initiation into Christ at Baptism; *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.* For as there is contained therein the summe of all Divine Honour, so it is directed unto the same Name, not the Names of the Father, Son and Spirit, which is the same Deity or Divine Nature alone.

So speak the Fathers of the second General Council in their Letters unto the Bishops of the West; as they are expressed in *Theodoret. lib. 5. cap. 9.* This form of Baptism teacheth us, Πιστεύειν εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, δηλαδή, θεότητος καὶ δυνάμεως καὶ ὁσιᾶς μιᾶς τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος πεπρωμένης, ὁμοτύμης τῆς ἀξίας, καὶ συνηδιῆς τῆς βασιλείας, ἐν τρισὶ πλείας ὑπάρχουσαι. *To believe in the Name of the Father, and of the Son, and of the Holy Ghost; seeing that the Deity, Substance and Power of the Father, Son, and Holy Spirit, is one and the same, their Dignity equal, their Kingdom co-*
eternal

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eternal in three perfect Persons. In nomine dixit, non nominibus, ergo non aliud nomen Patris est, &c. quia unus Deus, Ambros. De Spirit. Sanct. lib. 1. cap. 14. Ὅνομα ὁ καὶ τῶν τριῶν ἐν, ἡ θεότης. The one Name common to three is the Deity. Gregor. Nazianzen. Orat. 40. Hence Austin gives it as a Rule in speaking of the Holy Trinity; Quando unus trium in aliquo opere nominatur, universa operari Trinitas intelligitur. Enchirid. cap. 38. When one Person of the three is named in any work, the whole Trinity is to be understood to effect it. There is one Lord, one Faith, one Baptism according to the Scriptures. Wherefore as there is one Faith in Christ, and one Baptism of Truth, although we are baptized, and believe in the Father, Son, and Spirit, καὶ τὸ αὐτὸν οἶμαι, τὸ ἓν καὶ λόγον, μία προσκύνησις, ἡ πατρὶς, καὶ ἐνανθρωπήσαντος υἱοῦ, καὶ ἁγίου πνεύματος. So plainly in my Judgment there is one and the same Adoration of the Father, the Son incarnate, and the Holy Spirit. Cyril. Alex. de Recta Fide, cap. 32.

And this they professed themselves to hold and believe in that Antient Doxology which was first invented to decry the Arian Heresy: *Glory be to the Father, and to the Son, and to the Holy Ghost.* The same Glory in every individual Act of its Assignment or Ascription, is directed unto each Person joyntly and distinctly on the account of the same Divine Nature in each of them. I need not produce any Testimonies in the farther confirmation hereof: For in all their Writings
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against the *Arians* they expressly and constantly contend that the holy Trinity, that is, the Divine Nature in three Persons, is the individual object of all Divine Adoration, Invocation, and all religious Worship; and that by whatever personal Name, as the Father, Son, or Spirit, we call on God, it is God absolutely who is adored, and each person participant of the same Nature. See *August. Lib. con. Sermon. Arian. cap. 35. And Epist. 66. ad Maximum.*

For the second thing, or the Invocation of God by any Personal Name, or by the conjunction of the distinct Names of the Father, Son, and Holy Spirit together, nothing occurs more frequently among them. Yea it is common to find in their Writings Prayers begun unto one Person, and ended in the name of another; yea begun unto Christ, and closed in the name of his only begotten Son: It being one and the same Divine Nature that is called on. Yea the *School-men* do generally deny that the Persons of the holy Trinity, under the consideration of the formal Reason which is constitutive of their Personality, are the formal Object and Term of Divine Worship; but in the worship of one they are all worshipped as one God over all blessed for ever. See *Aquin. 22. q. 81. a. 3. ad prima, and q. 84. a. 1. ad tertium. Alexand. Alens. p. 3. q. 30. m. 1. a. 3.*

But yet although we may call on God in and by
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the name of any Divine Person, or enumerate at once each Person (ὡς τρεῖς ἁγία ἀειθυμένη, τρεῖς ἐν ἐνὶ ὀνόματι ἀειθυμένη, *Epiphan. Ancorat.* 8. 22.) it doth not follow that we may make a Request in our Prayers unto one Person, and then immediately repeat it unto another: For it would thence follow, that the Person unto whom we make that Request in the second place, was not invocated, not called on, not equally adored with him, who was so called on in the first place, although the Divine Nature is the object of all religious Invocation, which is the same in each Person. Wherefore in our Divine Invocation we may name and fix our thoughts distinctly on any Person according as our souls are affected with the distinct operations of each Person in Grace towards us.

For what concerns in the third place, the Ascription of Divine Honour in Adoration and Invocation unto the Person of Christ; it is that which they principally contended for, and argued from in all their Writings against the *Arians*.

Evidences of Infinite Wisdom in the constitution of the Person of Christ, and rational Discoveries of the condecencies therein unto the exaltation of all the other glorious Properties of the Divine Nature, are also treated of. Herein we consider the Incarnation of the Son of God with respect unto the Recovery and Salvation of the Church alone. Some have contended

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that he should have been Incarnate, had man never fallen or sinned. Of them are *Rupertus*, lib. 3. de gloria & honore filii hominis. *Albertus Magnus*, in 3. distinct. 10. A. 4. *Petrus Galatinus*, lib. 3. cap. 4. as are *Scotus*, *Halensis*, and others, whom *Osiander* followed. The same is affirmed by *Socinus* concerning the Birth of that man, which alone he fancied him to be, as I have elsewhere declared. But I have disproved this Figment at large. Many of the Antients have laboured in this Argument, of the necessity of the Incarnation of the eternal Word; and the condecencies unto Divine Wisdom therein. See *Irenæus*, lib. 3. cap. 20, 21. *Eusebius*, *Demonst. Evangel.* lib. 4. cap. 1, 2, 3, 4, &c. *Cyril. Alexand.* lib. 5. cap. 7. lib. 1. de fide ad *Regin.* *Chrysostom*, *Homil.* 10. in *Johan.* & in cap. 8. ad *Rom.* *Serm.* 18. *Augustin*, de *Trinit.* lib. 13. cap. 13, 14, 15, 16, 17, 18, 19, 20. *Leo*, *Epist.* 13, 18. *Sermo.* de *Natiuit.* 1, 4, 10. *Basil.* in *Psal.* 48. *Albinus*, lib. 1. in *Johan.* cap. 11. *Damascen.* lib. 3. de fide, cap. 15, 19. *Anselm*, quod *Deus Homo*, lib. duo. *Guil. Parisiensis*, lib. *Cur Deus Homo.* Some especial Testimonies we may produce in confirmation of what we have discoursed in the places directed unto. There is one of them, one of the most antient, the most learned, and most holy of them, who hath so fully delivered his thoughts concerning this Mystery, as that I shall principally make use of his testimony herein.

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It belonged unto the Wisdom and Righteousness of God, that Satan should be conquered and subdued in and by the same Nature which he had prevailed against by his suggestion and temptation. To this purpose that holy Writer speaks, *lib. 3. cap. 20.* which because his words are cited by *Theodoret, Dial. 2.* I shall transcribe them from thence, as free from the injuries of his Barbarous Translator ; Ἦνωσεν ἕν καὶ τὸ πρὸς φάμεν τὸ ἀνθρώπου τῷ Θεῷ, εἰ γὰρ μὴ ἀνθρώπου ἡνίκησιν τὸ ἀντίπαλον τοῦ ἀνθρώπου, οὐκ ἂν δικαίως ἐνίκηθη ὁ ἐχθρὸς, πάλιν τε, εἰ μὴ ὁ Θεὸς ἐδώρησατο τὴν σωτηρίαν, οὐκ ἂν βεβαίως ἔχμεν αὐτήν, καὶ εἰ μὴ συνηνώθη ὁ ἀνθρώπου τῷ Θεῷ οὐκ ἂν ἠδυνήθη μεταχρεῖν τὴν ἀφθαρσίας. Ἔδει γὰρ τὸ μεσίτην τοῦ Θεοῦ τε καὶ ἀνθρώπων, διὰ τὴν ἰδίαν πρὸς ἑκατέρους οἰκειότητος εἰς φιλίαν καὶ ὁμόνοιαν τοῦ ἀμφοτέρους συναγαγεῖν. Words plainly Divine, an illustrious Testimony of the Faith of the Antient Church, and expressive of the principal Mystery of the Gospel. Wherefore as we said before, he united man unto God. For if man had not overcome the Adversary of men, the Enemy had not been justly conquered. And on the other hand, if God had not given and granted Salvation, we could never have a firm undefeasible possession of it. And if man had not been united unto God, he could not have been partaker of Immortality. It behooved therefore the Mediator between God and Man, by his own participation of the Nature of each of them, to bring them both into friendship and agreement with each other. And to the same purpose speak-

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ing of the Wisdom of God in our Redemption by Christ, with respect unto the conquest of the Devil, lib. 5. cap. 1. *Potens in omnibus Dei Verbum, & non deficiens in sua Justitia, juste etiam adversus ipsam conversus est, Apostasiam, ea quæ sunt sua redimens, ab eo, non cum vi, quemadmodum ille initio dominabitur nostri, ea quæ non erant sua insatiabiliter rapiens-----Suo igitur sanguine redimente nos Domino, & dante animam suam pro anima nostra, & carnem suam pro carnibus nostris, &c.* Again divinely; The all-powerful Word of God no way defective in Righteousness, set himself against the Apostacy justly also; redeeming from him, (Satan the head of the Apostacy) the things which were his own; not with force, as he bare Rule over us, insatiably making Rapine of what was not his own-----But he the Lord redeeming us with his own blood, giving his soul for our soul, and his flesh for ours, wrought out our deliverance. These things are at large insisted on in the ensuing Discourse.

It belongs unto this great Mystery, and is a fruit of Divine Wisdom, that our Deliverance should be wrought in and by the same Nature, wherein and whereby we were ruined. The Reasons hereof, and the Glory of God therein are at large discoursed in the ensuing Treatise. To the same purpose speaks the same holy Writer, lib. 5. cap. 14. *Non in semetipso recapitulasset hæc Dominus, nisi ipse caro & sanguis secundum principalem plasmationem factus fuisset; Sal-vans*

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Salvans in semetipso in fine, illud quod perierat in principio in Adam. Si autem ob alteram quandam dispositionem Dominus incarnatus est, & ex altera substantia carnem attulit, non ergo in semetipso recapitulatus est hominem, adhuc etiam nec caro dici potest---habuit ergo & ipse carnem & sanguinem, non alteram quandam, sed ipsam principalem Patris plasmationem in se recapitulans, exquirens id quod perierat. And to the same purpose, lib. 5. cap. 1. Neque enim vere esset sanguinem & carnem habens, per quam nos redemit, nisi antiquam plasmationem Ade in seipsum recapitulasset. That which these Passages give Testimony unto, is what we have discoursed concerning the necessity of our Redemption in and by the Nature that sinned; and yet withall that it should be free from all that Contagion which invaded our Nature by the fall. And these things are divinely expressed. Our Lord, saith he, had not gathered up these things in himself, had not he been made flesh and blood, according unto its original Creation. (The Reader may observe, that none of the Antient Writers do so frequently express the Fall of Adam, by our Apostasy from God, and our Recovery by a Recapitulation in Christ, as Irenæus doth. His Recapitulation being nothing but the ἀνακεφαλαιώσις mentioned by the Apostle, Ephes. 1. 10. And he here affirms that unto this end, the Lord was made flesh,

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secundum principalem plasmationem, as his words are rendered; that is plainly the original Creation of our Nature, in Innocency, Uprightness, Purity and Righteousness.) So he saved in himself in the end, what perished in Adam at the beginning. (The same Nature, in and by the same Nature.) For if the Lord had been Incarnate, for any other disposition, (that is, Cause, Reason or End,) and had brought flesh from any other substance, (that is, celestial or ætherial, as the Gnosticks imagined) he had not recovered men, brought our Nature unto an Head in himself, nor could he have been said to be flesh. He therefore himself had flesh and blood, not of any other kind; but he took to himself that which was originally created of the Father, seeking that which was lost. The same is observed by *Austin*, lib. de fide, ad *Petrum Diaconum*. Sic igitur Christum Dei Filium, id est, unam ex Trinitate Personam, Deum verum crede, ut Divinitatem ejus de Natura Patris natam esse non dubites; & sic eum verum hominem crede, & ejus carnem non cœlestis, non aeris, non alterius cujusquam putare esse naturæ, sed ejus cujus est omnium caro; id est, quam ipse Deus, homini primo de terra plasmaruit, & cæteris hominibus plasmat. So believe Christ the Son of God, that is one Person of the Trinity, to be the true God, that you doubt not but that his Divinity was born (by eternal Generation) of the Nature of the Father; and

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and so believe him to be a true man, that you suppose not his flesh to be aerial, or heavenly, or of any other nature, but of that which is the flesh of all men; that is, which God himself formed in the first man of the Earth, and which he forms in all other men. That which he speaks of one Person of the Trinity, hath respect unto the heretical Opinion of *Hormisdas* the Bishop of Rome, who contended that it was unlawful to say, that one Person of the Trinity was incarnate, and persecuted some *Scythian Monks*, men not unlearned about it, who were strenuously defended by *Maxentius* one of them.

It carrieth in it a great condecency unto Divine Wisdom, that man should be restored unto the Image of God, by him who was the Essential Image of the Father, as is declared in our Discourse: And that he was made like unto us, that we might be made like unto him, and unto God through him. So speaks the same *Ireneus*, lib. 5. *Praefat. Verbum Dei Jesus Christus, qui propter immensam suam dilectionem, factus est, quod sumus nos, ut nos perficeret quod est ipse. Jesus Christ the Word of God, who from his own infinite Love, was made what we are, that he might make us what he is; that is, by the Restoration of the Image of God.*

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God in us. And again, lib. 3. cap. 20. Filius Dei existens apud Patrem, & homo factus, longam hominum expositionem in seipso recapitulavit; in compendio nobis salutem præstans, ut quod perdideramus in Adam; id est, secundum imaginem & similitudinem esse Dei, hoc in Christo Jesu reciperemus, quia enim non erat possibile qui semel victus fuerat & elusus per inobedientiam, replasmare & obtinere prædium victoriæ; iterum autem impossibile erat ut salutem perciperet, qui sub peccato ceciderat, utraque operatus est filius Verbum Dei existens a Patre descendens & incarnatus, usque ad mortem descendens, & dispensationem consummans salutis nostræ. Being the Son of God with the Father, and being made Man, he reconciled or gathered up in himself, the long continued exposing of men, (unto sin and judgment) bringing in Salvation in this compendious way, in this summary of it, that what we had lost in Adam, that is, our being in the Image and likeness of God; that we should recover in Christ. For it was not possible that man that had been once conquered, and broken by disobedience, should, (by himself) be reformed, and obtain the Crown of Victory; nor was it again possible, that he should recover Salvation who had fallen under sin. Both were wrought by the Son, the Word of God, who descending from the Father, and being Incarnate, submitted

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mitted himself to Death, perfecting the Dispensation of our Salvation.

And Clemens Alexandrinus to the same purpose; *Adhort. ad Gentes.* Ναὶ φήμι ὁ λόγος. ὁ τῷ Θεῷ ἀνθρώπου γενομένος, ἵνα δι' αὐτὸν ὁ ἀνθρώπος μάθῃ, πῶς ποτε ἅπα ἀνθρώπος γένηται Θεός. The Word of God was made man, that thou mightest learn of a man, how man may become (as) God. And Ambrose in *Psal. 118.* *Octon. 8.* Imago, id est, Verbum Dei, ad eum qui est ad imaginem hoc est, hominem venit, & querit Imago eum qui est ad similitudinem, ut iterum signet, ut iterum confirmet, quia amisit quod accepit. The Image of God, that is, the Word of God, came into him who was after the Image of God, that is man. And this Image of God seeks him who was after the Image of God, that he might seal him with it again, and confirm him, because he had lost that which he had received. And Austin in one Instance gives a rational account why it was condecant unto Divine Wisdom, that the Son, and not the Father, or the Holy Spirit, should be incarnate; which we also enquire into, *lib. de Definition. Orthodoxis, cap. 2.* Non Pater carnem assumpsit, neque Spiritus Sanctus, sed Filius tantum; ut qui erat in Divinitate Dei Patris Filius ipse fieret in homine, hominis Matris Filius; ne Filii nomen ad alterum transiret, qui non esset aeterna

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natiuitate filius. The Father did not assume flesh, nor the Holy Spirit, but the Son only; that he who in the Deity was the Son of the Father, should be made the Son of man, in his Mother of Humane Race; that the Name of the Son should not pass unto any other, who was not the Son by an eternal Natiuity.

I shall close with one Meditation of the same Author, concerning the Wisdom and Righteousness of God in this Mystery. *Enchirid. ad Laurent. cap. 99. Vide---uni-versum genus humanum tam iusto iudicio Diuino in apostatica radice damnatum, ut etiam si nullus inde liberaretur, nemo recte possit Dei vituperare iustitiam; & qui liberantur, sic oportuisse liberari, ut ex pluribus non liberatis, atque damnatione iustissima derelictis, ostenderetur, quod meruisset uni-versa conspersio, & quo etiam istos debitum Iudicium Dei duceret, nisi ejus indebita misericordia subveniret.* Behold, the whole Race of Mankind by the just Judgment of God so condemned in the apostatical root, that if no one were thence delivered, yet no man could rightly complain of the Justice of God; and that those who are freed, ought so to be freed, that from the greater number who are not freed, but left under most righteous condemnation, it might be manifest what the whole mass had deserved, and whither the Judgment of God due unto them would lead them, if his mercy, which was not due, did not relieve them.

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them. The Reader may see what is discoursed unto these purposes : And because the great end of the Description given of the Person of Christ, is that we may love him, and thereby be transformed into his Image, I shall close this Preface with the words of Hierom, concerning that Divine Love unto Christ which is at large declared. *Sive legas, faith he, sive scribas, sive vigiles, sive dormias, amor tibi semper buccina in auribus sonet, hic lituus excitet animam tuam, hoc amore furebundus; quære in lecto tuo, quem desiderat anima tua. Epist. ad Pammach. cap. 4.* Whether thou readest or writest, whether thou watchest or sleepest, let the voice of Love (to Christ) sound in thine ears; let this Trumpet stir up thy soul; being overpowered, (brought into an extasy) with this Love, seek him on thy bed, whom thy soul desireth and longeth for.





CHAP. I.

Peter's Confession, Matth. 16. 16. Conceits of the Papists thereon. The Substance and Excellency of that Confession.

OUR Blessed Saviour enquiring of his Disciples their Apprehensions concerning his *Person*, and their Faith in him, *Simon Peter*, as he was usually the forwardest on all such occasions, through his peculiar endowments of Faith and Zeal, returns an answer in the name of them all, *Matth. 16. 16. And Simon Peter answered and said, Thou art Christ the Son of the living God.*

Baronius and sundry others of the *Roman Church*, do affirm that the Lord Christ herein did prescribe the *form of a general Council*. For here, say they, the *principal Article of our Christian Faith* was declared and determined by Peter, whereunto all the rest of the *Apostles*, as in duty they were obliged, did give their consent and suffrage. This was done, as they suppose, that a Rule and Law might be given unto future Ages, how to enact and determine *Articles of Faith*. For it is to be done by the *Successors of Peter* presiding in Councils as it was now done by Peter in this Assembly of Christ and his Apostles.

But they seem to forget that *Christ himself* was now present,

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sent, and therefore could have no *Vicar*, seeing he presided in his own person. All the claim they lay unto the necessity of such a visible Head of the Church on the Earth, as may determine Articles of Faith, is from the *Absence of Christ* since his Ascension into Heaven. But that he should also have a *Substitute* whilst he was *present* is somewhat uncouth. And whilst they live they shall never make the *Pope President* where *Christ is present*. The truth is, he doth not propose unto his Disciples the *framing of an Article of Truth*; but enquires after their own Faith which they expressed in this Confession. Such things as these will prejudice carnal Interest, and the prepossession of the minds of men with corrupt imaginations, cause them to adventure on, to the scandal, yea ruine of Religion.

This short, but illustrious confession of *Peter*, comprizeth eminently the whole Truth concerning the *Person* and *Office* of Christ. Of his *Person*, in that although he was the *Son of Man*, under which Appellation he made his enquiry, (*whom do men say that I the Son of Man am?*) yet was he not only so, but the eternal Son of the living God. Of his *Office*, that he was the *Christ*, he whom God had anointed to be the Saviour of the Church, in the discharge of his Kingly, Priestly and Prophetical Power. Instances of the like brief Confessions we have elsewhere in the Scripture, *Rom. 10. 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. 1 Joh. 4. 2. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.* And it is manifest that all Divine Truths, have such a concatenation among themselves, and do all of them so center in the *Person of Christ*, as vested with his Offices towards the Church, that they are all virtually comprized in this Confession. And they will be so accounted unto all who destroy them not by contrary

trary Errours and Imaginations inconsistent with them; though it be the duty of all men to obtain the expresse knowledge of them in particular, according unto the means thereof which they do enjoy. The danger of mens souls lyeth not in a disability to attain a comprehension of longer or more subtle Confessions of Faith, but in embracing things contrary unto, or inconsistent with this foundation thereof. Whatever it be, whereby men cease *to hold the Head*, how small soever it seem, that alone is pernicious, *Col. 2. 18, 19.*

This *Confession* therefore as containing the summe and substance of that Faith, which they were called to give Testimony unto, and concerning which their Trial was approaching, is approved by our Saviour. And not only so, but eminent priviledges are granted unto him that made it, and in him unto the whole Church, that should live in the same Faith and Confession, *ver. 17, 18.* And Jesus answered and said unto him, *Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.*

Two things doth our Saviour consider in the Answer returned unto his enquiry. (1.) The *Faith of Peter* in this Confession, the Faith of him that made it. (2.) The *Nature and Truth of the Confession*; both which are required in all the Disciples of Christ; *For with the heart man believeth unto Righteousness, and with the mouth confession is made unto Salvation, Rom. 10. 10.*

The first thing which he speaks unto is the *Faith of Peter*, who made this Confession; without this no outward Confession is of any use or advantage. For even the *Devils* knew him to be the Holy One of God, *Luke 4. 34.* yet would he not permit them to speak it, *Mark 1. 34.* That which gives

glory unto God in any Confession, and which gives us an Interest in the Truth confessed, is the *believing of the heart*, which is unto Righteousness. With respect hereunto, the Lord Christ speaks, *ver. 17. And Jesus answered and said unto him, blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.*

He commends and sets forth the Faith of *Peter*, (1.) From its *Effect*; (2.) From its *Cause*. Its *Effect* is that it made him *blessed* in whom it was. For it is not only a blessed thing to believe and know Jesus Christ, as it is called *Life Eternal*, *John 17. 3.* but it is that which gives an immediate Interest in the blessed State of Adoption, Justification and Acceptance with God, *Joh. 1. 12.* (2.) The immediate *Cause* of this Faith is Divine Revelation. It is not the effect or product of our own Abilities, the best of which are but *flesh and blood*. That Faith which renders them blessed in whom it is, is wrought in them, by the power of God revealing Christ unto their souls. Those who have more abilities of their own unto this end, then *Peter* had, we are not concerned in.

2. He speaks unto the *Confession* it self, acquainting his Disciples with the nature and use of it, which from the beginning he principally designed, *ver. 18. And I say unto thee, that thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.*

From the speaking of these words unto *Peter*, there is a controverſie raised in the world, *whether the Lord Christ himself, or the Pope of Rome, be the Rock whereon the Church is built.* And unto that ſtate are things come in Religion among them that are called Christians, that the greatest number is for the *Pope*, and against *Christ* in this matter. And they have good reason for their choice. For if Christ be the Rock whereon the Church is built, whereas he is a *Living Stone*, those that are laid and built on him must be *living Stones*

Stones also, as this Apostle assures us, 1 *Epist.* 2. 4, 5. they must be like unto Christ himself, partaking of his Nature, quickened by his Spirit, so as it were *to be bone of his bone, and flesh of his flesh*, *Ephes.* 5. 10. Nor can any be built on him, but by a living Faith, effectual in universal obedience. These things the generality of men like not at all. And therefore the Fabrick of the Living Temple on this foundation is usually but small, seldom conspicuous or outwardly glorious. But if the *Pope be this Rock*, all the Papists in the world, or all that have a mind so to be, be they never so wicked and ungodly, may be built upon him, and be made partakers of all that *Deliverance from the Powers of Hell*, which *that Rock* can afford them. And all this may be obtained at a very easie rate. For the acknowledgment of the Pope's Sovereign Authority in the Church, is all that is required thereunto. How they bring in the claim of their Pope by *Peter*, his being at *Rome*, being *Bishop of Rome*, *Dying at Rome*, *fixing his Chair at Rome*, devoting and transmitting all his Right, Title, Power and Authority, every thing but his Faith, Holiness, and Labour in the Ministry unto the *Pope*, I shall not here enquire, I have done it elsewhere. Here is fixed the root of the Tree, which is grown great, like that in *Nebuchadnezzar's* dream, until it is become a receptacle for the beasts of the field, and fowls of the Air, sensual men and unclean spirits. I shall therefore briefly lay an Ax unto the Root of it, by evidencing that it is not the Person of *Peter* who confessed Christ, but the *Person of Christ* whom *Peter* confessed, that is the *Rock* on whom the Church is built.

1. The variation of the expressions proves undeniably that our Saviour intended we should not understand the *Person of Peter* to be the *Rock*. He takes occasion from his name to declare what he designed, but no more. *And I say also unto thee, thou art Peter*. He had given him this name before, at his

his first calling, *John* 1. 42. Now he gives the reason of his so doing, namely, because of the illustrious Confession, that he should make of the Rock of the Church. As the Name of God under the Old Testament, was called on persons, and things, and places, because of some especial Relation unto him. Wherefore the expression is varied on purpose to declare, that whatever be the signification of the Name *Peter*, yet the Person so called was not the Rock intended. The words are *ὁ εἰς Πέτρον, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ*. Had he intended the Person of *Peter*, he would have expressed it plainly, *ὁ εἰς Πέτρον, καὶ ἐπὶ σοὶ*; *Thou art a Rock, and on thee will I build*. At least the gender had not been altered, but he would have said, *ἐπὶ τούτῳ τῷ πέτρῳ*, which would have given some colour to this Imagination. The exception which they lay hereunto, from the use of *Cephas* in the Syriack, which was the name of *Peter*, and signifies a Rock or a Stone, lyes not only against the authentick Authority of the *Greek Original*, but of their own Translation of it, which reads the words, *Tu es Petrus, & super hanc Petram*.

2. If the Church was built on the Person of *Peter*, then when he died the Church must utterly fail. For no building can possibly abide when its foundation is removed and taken away. Wherefore they tell us they do not intend by the Person of *Peter*, that singular individual Person alone to be this Rock; but he and his Successors the Bishops of Rome are so. But this story of his Successors at Rome is a shameful Fable. If the Pope of Rome be a true Believer, he succeeds in common with all other Believers into the Priviledges which belong unto this Confession. If he be not, he hath neither lot nor portion in this matter. But the pretence is utterly vain on another account also. The Apostle shewing the Insufficiency of the *Aaronical Priesthood* wherein there was a succession of God's own appointment, affirms that it could not bring

bring the Church unto a perfect state, because the *High Priests died one after another, and so were many, Heb. 7. 8, 23, 24.* And thereon he shews that the Church cannot be consummate or perfected unless it rest wholly in and on him, who *lives for ever*, and was made a *Priest after the power of an endless life.* And if the Holy Ghost judged the state of the Jewish Church, to be weak and imperfect, because it rested on High Priests that died one after another, although their succession was expressly ordained of God himself; shall we suppose that the Lord Christ who came to consummate the Church, and to bring it unto the most perfect estate whereof in this world it is capable, should build it on a *succession of dying men*, concerning which succession there is not the least intimation that it is appointed of God. And as unto the matter of *fact* we know both what interruptions it hath received, and what monsters it hath produced, both sufficiently manifesting that it is not of God.

3. There is but one *Rock*, but one Foundation. There is no mention in the Scripture of two Rocks of the Church. In what others invent to this purpose we are not concerned And the Rock and the Foundation are the same; for the Rock is that whereon the Church is built, that is the Foundation. But that the Lord Christ is this single Rock and Foundation of the Church, we shall prove immediately. Wherefore neither *Peter* himself, nor his pretended Successors can be this *Rock*. As for any other Rock, it belongs not unto our Religion: They that have framed it may use it as they please. For they that make such things, are like unto the things they make. So is every one that trusteth in them. *Psal. 115. 8. But their Rock is not like our Rock*, themselves being Judges, unless they will absolutely equal the Pope unto Jesus Christ.

4. Immediately after this Declaration of our Saviour's purpose to build his Church on the Rock, he reveals unto his Disciples

Disciples the *way and manner* how he would lay its Foundation, namely, in his Death and Sufferings, *ver. 21.* And thereon this *supposed Rock*, being a little left unto his own stability, shewed himself to be but a *Reed shaken with the wind.* For he is so far from putting himself under the weight of the building, that he attempts an obstruction of its Foundation. *He began to rebuke Christ himself* for mentioning his sufferings, wherein alone the Foundation of the Gospel Church was to be laid, *ver. 22.* And hereon he received the severest Rebuke that ever the Lord Jesus gave unto any of his Disciples, *ver. 23.* And so it is known that afterwards through surprisal and temptation, he did what lay in him to *recall that Confession* which here he made, and whereon the Church was to be built. For that no flesh might glory in it self, he that was *singular* in this Confession of Christ, was *so also* in the denial of him. And if he in his own person manifested how unmeet he was to be the Foundation of the Church, they must be strangely infatuated who can suppose his pretended Successors to be. But some men will rather have the Church to be utterly without any Foundation, then that it should not be the Pope.

The vanity of this pretence being removed, the substance of the great *Mystery* contained in the Attestation given by our Saviour unto the Confession of *Peter*, and the promise thereunto annexed, may be comprized in the ensuing Assertions.

1. *The Person of Christ*, the Son of the living God, as vested with his Offices, whereunto he was called and anointed, is the Foundation of the Church, the *Rock* whereon it is built.
2. *The Power and Policy of Hell* will be alwaies engaged in opposition unto the Relation of the Church unto this Foundation, or the building of it on this *Rock.*
3. *The Church that is built on this Rock*, shall never be
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disjoyned from it, or prevailed against by the opposition of the Gates of Hell.

The two former of these I shall speak briefly unto, my principal Design being a Demonstration of a Truth that ariseth from the consideration of them all.

The Foundation of the Church is twofold. (1.) *Real.* (2.) *Doctrinal.* And in both ways Christ alone is the Foundation. The *Real* Foundation of the Church he is, by vertue of the Mystical Union of it unto him, with all the Benefits whereof from thence, and thereby it is made partaker. For thence alone hath it spiritual life, grace, mercy, perfection and glory, *Ephes.* 4. 15, 16. *Col.* 2. 19. And he is the *Doctrinal* Foundation of it, in that the Faith or Doctrine concerning him and his Offices, is that Divine Truth which in a peculiar manner animates and constitutes the Church of the New Testament, *Ephes.* 2. 19, 20, 21, 22. Without the Faith and confession hereof, no one person belongs unto that Church. I know not what is now believed, but I judge it will not yet be denied, that the external formal cause of the Church of the New Testament, is the confession of the Faith concerning the Person, Offices and Grace of Christ, with what is of us required thereon. In what sense we assert these things will be afterwards fully cleared.

That the Lord Christ is thus the Foundation of the Church, is testified unto, *Isa.* 28. 16. *Thus saith the Lord God, Behold I lay in Zion for a Foundation a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste.* It is among the bold inroads, that in this late Age have been made on the vitals of Religion, that some in compliance with the *Jews*, have attempted the application of this Promise unto *Hezekiah*. The violence they have offered herein to the mind of the Holy Ghost, might be evidenced from every word of the context. But the Interpretation

tation and Application of the last words of this Promise by the Apostles, leaves no pretence unto this insinuation. *He that believes on him, shall not be asbamed or confounded*, Rom. 9. 33. chap. 10. 11. 1 Pet. 2. 6. that is, he shall be eternally saved; which it is the highest blasphemy to apply unto any other but Jesus Christ alone. He therefore is alone that *Foundation* which God hath laid in and of the Church; see Psal. 118. 22. Matth. 21. 42. Mark 12. 10. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 4. Epbes. 2. 20, 21, 22. Zach. 3. 9. But this fundamental Truth of Christ being the only Foundation of the Church is so expressly determined by the Apostle St. Paul, as not to need any farther confirmation, 1 Cor. 3. 11. *For other Foundation can no man lay, but that is laid, which is Jesus Christ.*

CHAP. II.

Opposition made unto the Church as built on the Person of Christ.

THere are in the words of our Saviour unto Peter concerning the *Foundation of the Church*, a promise of its preservation, and a prediction of the opposition that should be made thereunto. And accordingly all things are come to pass, and carrying on towards a compleat Accomplishment. For (that we may begin with the opposition foretold) the *Power and Policy of Hell* ever were, and ever will be engaged in opposition unto the Church built on this Foundation; that is, the Faith of it concerning his Person, Office, and Grace, whereby it is built on him. This as unto what is past concerneth matter of fact; whereof therefore I must give a brief Account; and then we shall examine what evidences we have of the same endeavour at present.

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The *Gates of Hell*, as all agree, are the Power and Policy of it; or the actings of Satan both as a *Lion*, and as a *Serpent*, by rage and by subtilty. But whereas in these things he acts not visibly in his own Person, but by his Agents, he hath alwaies had two sorts of them employed in his service. By the one he executes his *rage*, and by the other his *craft*; he animates the one as a *Lion*, the other as a *Serpent*: in the one he acts as the *Dragon*, in the other as the *Beast that had two horns like the Lamb, but spake like the Dragon*. The first is the unbelieving world, the other Apostates, and Seducers of all sorts. Wherefore his work in this kind is of a double nature; the one an effect of his power and rage, acted by the world in persecution, the other of his policy and craft, acted by Hereticks in seduction. In both he designs to separate the Church from its Foundation.

The opposition of the first sort he began against the Person of Christ immediately in his Humane Nature. *Frant* he first once attempted in his Temptation, *Matth. 4.* but quickly found that that way he could make no approach unto him. *The Prince of this world came, but had nothing in him*. Wherefore he betook himself unto *open force*, and by all means possible sought his destruction; so also the more at any time the Church is by Faith and Watchfulness secured against seduction, the more doth he rage against it in open persecution. And for the example and comfort of the Church, in its conformity unto him, no means were left unattempted that might instigate and prepare the world for his ruine. Reproaches, contempt, scorn, false and lying Accusations by his suggestions, were heaped on him on every hand. Hereby in the whole course of his Ministry he *endured the contradiction of sinners against himself*, *Heb. 12. 3.* And there is herein blessed provision made of inestimable consolation, for all those who are *predestinated to be conformed unto his Image*,

when God shall help them by Faith to make use of his example. He calls them to *take up his Cross* and follow him; and he hath shewed them what is in it by his own bearing of it. Contempt, reproach, despightful usage, calumnies, false accusations, wrestings of his words, blaspheming of his Doctrine, reviling of his Person, all that he said and did as to his principles about Humane Government, and Moral Conversation, encompassed him all his daies. And he hath assured his followers, that *such and no other*, at least for the most part, shall be their lot in this world. And some in all Ages have an experience of it in an eminent manner. But have they any reason to complain? why should the *servant* look for better measure then the *Master* met withal? To be made like unto him in the worst of evils, for his sake, is the best and most honourable condition in this world. God help some to believe it. Hereby was way made for his Death. But in the whole it was manifested how infinitely in all his subtilty and malice Satan falls short of the contrivances of Divine Wisdom and Power. For all that he attained by effecting his Death, in the *hour of Darknes*, was but the *breaking of his own Head*, the *destruction of his Works*, with the Ruine of his Kingdom; and what yet remains to consummate his eternal misery, he shall himself work out in his opposition unto the Church. His restless malice and darkness will not suffer him to give over the pursuit of his rage, until nothing remains to give him a full entrance into endless torments, which he hasteneth every day. For when he shall have filled up the measure of his sins, and of the sins of the world in being instrumental unto his rage, eternal Judgment shall put all things unto their issue. Through that shall he with the world enter into everlasting flames, and the whole Church built on the Rock into Rest and Glory.

No sooner did the *Church of the New Testament* begin to
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arise on this Foundation, but the whole world of *Jews* and *Gentiles*, set themselves with open force to destroy it. And all that they contended with the Church about was their Faith, and confession of it, that *Jesus was the Christ the Son of the Living God*. This Foundation they would cast it from, or exterminate it out of the Earth. What were the endeavours of the *Gates of Hell* in this kind, with what height of rage, with what bloody and inhumane cruelties they were exercised and executed, we have some obscure remembrance in the stories that remain from the *Martyrdom of Stephen* unto the days of *Constantine*. But although there be enough remaining on Record, to give us a view of the insatiable malice of the *Old Murderer*, and an astonishing Representation of humane Nature degenerating into his Image in the perpetration of all horrid inhumane cruelties, yet is it all as nothing in comparison of that prospect which the last day will give of them, when the Earth shall disclose all the blood that it hath received, and the Righteous Judge shall lay open all the contrivances for its effusion, with the rage and malice wherewith they were attended. The same *Rage* continueth yet unallayed in its Principles. And although God in many places restrain and shut it up in his Providence, by the circumstances of humane Affairs, yet as it hath the least advantage, as it finds any door open unto it, it endeavours to act it self in lesser or higher degrees. But whatever dismal Appearance of things there may be in the world, we need not fear the Ruine of the Church by the most bloody oppositions. Former experiences will give security against future events. It is built on the Rock, and those *Gates of Hell* shall not prevail against it.

The second way whereby Satan attempted the same end, and yet continueth so to do, was by *pernicious Errours and Heresies*. For all the Heresies wherewith the Church was assaulted

assaulted and pestered for some *centuries of years*, were oppositions unto their Faith in the Person of Christ. I shall briefly reflect on the heads of this Opposition, because they are now after a revolution of so many Ages lifting up themselves again, though under new vizards and pretences. And they were of three sorts.

1. That which introduced other Doctrines and Notions of Divine things, absolutely exclusive of the *Person and Mediation of Christ*. Such was that of the *Gnosticks*, begun as it is supposed by *Simon the Magician*. A sort of people they were with whom the first Churches after the decease of the Apostles, were exceedingly pestered, and the Faith of many was overthrown. For instead of Christ, and God in him reconciling the world unto himself, and the obedience of Faith thereon according unto the Gospel, they introduced *endless Fables, Genealogies, and conjugations of Deities*, or Divine Powers, which practically issued in this, that Christ was such an *Emanation of Light and Knowledge in them*, as made them perfect; that is, it took away all differences of Good and Evil, and gave them liberty to do what they pleased without sense of sin, or danger of punishment. This was the first way that Satan attempted the Faith of the Church, namely, by substituting a *perfecting Light and Knowledge* in the room of the Person of Christ; and for ought I know it may be one of the last waies whereby he will endeavour the Accomplishment of the same design. Nor had I made mention of these pernicious Imaginations, which have lain rotting in Oblivion for so many Generations, but that some again endeavour to revive them, at least so far as they were advanced and directed against the Faith and Knowledge of the Person of Christ.

2. Satan attempted the same work by them who *denied his Divine Nature*, that is in effect denied him to be the *Son of*

of the living God, on the Faith whereof the Church is built. And these were of two sorts.

1. Such as plainly and openly denied him to have any *Praeexistence* unto his Conception and Birth of the holy Virgin. Such were the *Ebionites*, *Samosetani*, and *Photinians*. For they all affirmed him to be a *meer man*, and no more, though miraculously conceived and born of the Virgin, as some of them granted; though denied as it is said by the *Ebionites*, on which account he was called the Son of God. This attempt lay directly against the *everlasting Rock*, and would have substituted *Sand* in the room of it. For no better is the best of humane nature to make a foundation for the Church, if not united unto the Divine. Many in those daies followed those pernicious waies; yet the Foundation of God stood sure, nor was the Church moved from it. But yet after a Revolution of so many Ages, is the same endeavour again ingaged in. The old enemy taking advantage of the prevalency of *Atheism* and prophaneness among those that are called Christians, doth again employ the same Engine to overthrow the Faith of the Church, and that with more subtilty then formerly, in the *Socinians*. For their Faith, or rather Unbelief concerning the Person of Christ, is the same with those before mentioned. And what a vain wanton Generation admire and applaud in their sophistical reasonings, is no more but what the *Primitive Church* triumphed over through Faith, in the most subtle managment of the *Samosetani*, *Photinians*, and others. An evidence it is that Satan is not unknowing unto the workings of that vanity and darkness, of those corrupt affections in the minds of men, whereby they are disposed unto a contempt of the mystery of the Gospel. Who would have thought, that the old exploded pernicious Errours of the *Samosetani*, *Photinians*, and *Pelagians*, against the Power and Grace of Christ, should
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enter on the world again with so much ostentation and triumph as they do at this day? But many men, so far as I can observe, are fallen into such a dislike of the *Christ of God*, that every thing concerning his Person, Spirit and Grace, is an abomination unto them. It is not want of understanding to comprehend Doctrines, but hatred unto the things themselves, whereby such persons are seduced. And there is nothing of this nature, whereunto nature as corrupted, doth not contribute its utmost assistance.

2. There were such as opposed his *Divine Nature* under pretence of declaring it another way, then the Faith of the Church did rest in. So was it with the *Arians*, in whom the *Gates of Hell* seemed once to be near a prevalency. For the whole professing world almost was once surprized into that Heresie. In words they acknowledged his Divine Person; but added as a limitation of that acknowledgment, that the Divine Nature which he had was *originally created of God*, and produced out of nothing, with a double blasphemy, denying him to be the true God, and making a God of a meer creature. But in all these attempts the opposition of the *Gates of Hell* unto the Church, respected Faith in the Person of Christ as the Son of the Living God.

Secondly, By some his *Humane Nature* was opposed. For no stone did Satan leave unturned in the pursuit of his great design. And that which in all these things he aimed at, was the substitution of a false Christ, in the room of him who in one person was both the Son of Man, and the Son of the Living God. And herein he infected the minds of men with endless Imaginations. Some denied him to have any real Humane Nature, but to have been a *Phantasm*, an appearance, a dispensation, a meer cloud acted by Divine Power; some that he was made of *Heavenly Flesh*, brought from above, and which as some also affirmed, was a *parcel of the Divine*

Divine Nature. Some affirmed that his Body was not animated as ours are, by a *rational soul*, but was immediately acted by the Power of the Divine Being, which was unto it in the room of a living soul. Some that his Body was of an *ætherial nature*, and was at length turned into the Sun; with many such diabolical Delusions. And there yet want not Attempts in these daies of various sorts to destroy the verity of his Humane Nature; and I know not what some late *Phantastical Opinions* about the nature of glorified Bodies may tend unto. The design of Satan in all these pernicious Imaginations, is to break the cognation and alliance between Christ in his Humane Nature and the Church, whereon the salvation of it doth absolutely depend.

Thirdly, He raised a vehement opposition against the *Hypostatical Union*, or the Union of these two Natures in one Person. This he did in the *Nestorian Herefie*, which greatly, and for a long time pesterd the Church. The Authors and Promoters of this Opinion, granted the Lord Christ to have a Divine Nature, to be the Son of the Living God. They also acknowledged the Truth of his Humane Nature, that he was truly a man even as we are. But the *Personal Union* between these two Natures they denied. An Union they said there was between them, but such as consisted only in *Love, Power and Care*. God did as they imagined eminently and powerfully manifest himself in the Man Christ Jesus, had him in an especial regard and love, and did more act in him then in any other. But that the Son of God assumed our Nature into *Personal Subsistence* with himself, whereby whole Christ was one Person, and all his Mediatory Acts were the Acts of that one Person, of him who was both God and Man; this they would not acknowledge. And this pernicious Imagination, though it seem to make great concessions of Truth, doth no less effectually evert the Foundation of the Church

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then the former. For if the Divine and Humane Nature of Christ do not constitute one *Individual Person*, all that he did for us was only as a Man, which would have been altogether insufficient for the salvation of the Church, nor had God redeemed it with his own blood. This seems to be the Opinion of some amongst us at this day about the Person of Christ. They acknowledge the Being of the Eternal Word the Son of God. And they allow in the like manner the verity of his Humane Nature, or owne that Man Christ Jesus. Only they say, that the Eternal Word was in him and with him in the same kind, as it is with other Believers; but in a supreme degree of Manifestation and Power. But though in these things there is a great endeavour to put a new colour and appearance on old Imaginations, the design of Satan is one and the same in them all, namely, to oppose the building of the Church upon its proper sole Foundation. And these things shall be afterwards expressly spoken unto.

I intend no more in these Instances but briefly to demonstrate that the principal opposition of the *Gates of Hell* unto the Church, lay alwaies unto the building of it by Faith on the Person of Christ.

It were easie also to demonstrate that *Mahumetism*, which hath been so fore a stroke unto the Christian Profession, is nothing but a concurrence and combination of these two waies, of force and fraud, in opposition unto the Person of Christ.

It is true that Satan after all this, by another way attempted the Doctrine of the Offices and Grace of Christ with the Worship of God in him. And this he hath carried so far, as that it issued in a fatal *Anti-Christian Apostacy*; which is not of my present consideration.

But we may proceed to what is of our own immediate concernment. And the same work with that before described is still carried on. The Person of Christ, the Faith
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of the Church concerning it, the Relation of the Church unto it, the building of the Church on it, the Life and Preservation of the Church thereby, are the things that the *Gates of Hell* are engaged in an opposition unto. For

1. It is known with what subtilty and urgency his Divine Nature and Person are opposed by the *Socinians*. What an Accession is made daily unto their incredulity, what inclination of mind multitudes do manifest towards their pernicious waies, are also evident unto all who have any concernment in or for Religion. But this Argument I have laboured in on other occasions.

2. Many who expressly deny not his *Divine Person*, yet seem to grow weary of any concernment therein. A *Natural Religion*, or none at all, pleaseth them better then Faith in God by Jesus Christ. That any thing more is necessary in Religion, but what *Natural Light* will discover and conduct us in, with the *Moral Duties* of Righteousness and Honesty which it directs unto, there are too many that will not acknowledge. What is beyond the line of Nature and Reason is rejected as unintelligible mysteries or follies. The Person and Grace of Christ are supposed to breed all the disturbance in Religion. Without them the common notions of the Divine Being and Goodness, will guide men sufficiently unto eternal Blessedness. They did so before the coming of Christ in the flesh, and may do so now he is gone to Heaven.

3. There are some who have so ordered the frame of objective Religion, as that it is very uncertain, whether they leave any place for the Person of Christ in it or no. For besides their denial of the *Hypostatical Union* of his Natures, they ascribe all that unto a *Light within them*, which God will effect only by Christ as a Mediator. What are the internal actings of their minds as unto Faith and Trust towards him, I know not; but from their outward Profession he seems to be almost excluded.

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4. There are not a few who pretend high unto Religion and Devotion, who declare no erroneous conceptions about the Doctrine of the *Person of Christ*, who yet manifest themselves not to have that regard unto him, which the Gospel prescribes and requires: Hence have we so many Discourses published about Religion, the practical Holiness and Duties of Obedience, written with great elegance of stile, and seriousness in Argument, wherein we can meet with little or nothing wherein Jesus Christ, his Office or his Grace are concerned. Yea it is odds, but in them all, we shall meet with some *Reflections* on those who judge them to be the life and center of our Religion. The things of Christ beyond the example of his conversation on the earth, are of no use with such persons unto the promotion of Piety and Gospel Obedience. Concerning many Books of this nature, we may say what a learned person did of one of old; there were in it many things laudable and delectable, *Sed Nomen Jesu non erat ibi.*

5. Suited unto these manifest inclinations of the minds of men, unto a neglect of Christ in the Religion they frame unto themselves, dangerous and noxious insinuations concerning what our thoughts ought to be of him, are made and tendred. As (1.) It is scandalously proposed and answered, of *what use is the consideration of the Person of Christ in our Religion.* Such are the Novel Enquiries of men who suppose there is *any thing* in Christian Religion wherein the Person of Christ is of no consideration; as though it were not the life and soul that animates the whole of it, that which gives it its especial *form as Christian*; as though by vertue of our Religion we received any thing from God, any benefit in Mercy, Grace, Priviledge or Glory, and not through the Person of Christ; as though any one Duty or Act of Religion towards God could be acceptably performed by

by us, without a respect unto, or a consideration of the Person of Christ; or that there were any lines of Truth in Religion as it is Christian, that did not relate thereunto. Such bold Enquiries with futilous Answers annexed unto them, sufficiently manifest what acquaintance their Authors have either with Christ himself which in others they despise, or with his Gospel which they pretend to embrace. (2.) A *mock Scheme* of Religion is framed to represent the folly of them who design to learn the mind and will of God, in and by him: (3.) *Reproachful Reflections* are made on such as plead the necessity of *Acquaintance* with him, or the knowledge of him, as though thereby they rejected the use of the Gospel. (4.) *Professed Love* unto the Person of Christ is traduced as a *meer fancy* and vapour of distempered minds, or weak Imaginations. (5.) The *Union of the Lord Christ and his Church* is asserted to be *political* only, with respect unto Laws and Rules of Government. And many other things of an alike nature are asserted, derogatory unto his Glory, and repugnant unto the Faith of the Church. Such as from the Foundation of Christian Religion were never vented by any persons before, who did not openly avow some impious Heresie concerning his Person. And I no way doubt but that men may with less guilt and scandal fall under sundry *doctrinal misapprehensions* concerning it, then by crying *Hail* thereunto, to despoil it of all its Glory, as unto our concernment therein, in our practical Obedience unto God. Such things have we deserved to see and hear.

6. The very name or expression of *Preaching Christ* is become a term of Reproach and Contempt; nor can some, as they say, understand what is meant thereby, unless it be an *Engine to drive all Rational Preaching, and so all Morality and Honesty out of the world.*

7. That which all these things tend unto and center in, is that

that horrible prophaneness of life, that neglect of all Gospel Duties, that contempt of all spiritual Graces and their effects, which the generality of them that are called Christians in many places are given up unto. I know not whether it were not more for the Honour of Christ, that such persons would publickly renounce the profession of his Name, rather then practically manifest their inward disregard unto him.

That by these, and the like means, Satan doth yet attempt the Ruine of the Church as unto its building on the everlasting Rock, falls under the observation of all who are concerned in its welfare. And whatever others may apprehend concerning this state of things in the world, how any that love the Lord Jesus in sincerity, especially such as are called to declare and represent him unto men in the *Office of the Ministry*, can acquit themselves to be faithful unto him, without giving their Testimony against, and endeavouring to stop what lyes in them, the progress of this prevailing declension, from the only Foundation of the Church, I know not; nor will it be easie for themselves to declare. And in that variety of conceptions which are about him, and the opposition that is made unto him, there is nothing more necessary then that we should renew and attest our confession of him, as the Son of the Living God, the only Rock whereon the Church of them that shall be saved is founded and built.

Pauca ideo de Christo, as *Tertullian* speaks; some few things concerning the Person of Christ with respect unto the confession of *Peter*, and the promise thereunto annexed, wherein he is declared the *sole Foundation of the Church*, will be comprized in the ensuing Discourse. And he who hath ordained strength out of the mouths of Babes and Sucklings, as he hath given ability to express these poor mean contemplations of his Glory, can raise by them a Revenue of Honour unto himself in the hearts of them that do believe. And
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some few things I must premise in general unto what I do design. As,

1. The Instances which I shall give concerning the *use and consideration of the Person of Christ in Christian Religion*, or of him as he is the Foundation whereon the Church is built, are but few, and those perhaps not the most *signal* or eminent which the greater Spiritual Wisdom and Understanding of others might propose. And indeed who shall undertake to declare what are the chief instances of this incomprehensible effect of Divine Wisdom? *What is his Name, and what is his Sons Name if thou canst tell?* Prov. 30. 4. See Isa. 9. 6. It is enough for us to stand in an holy admiration at the shore of this unsearchable Ocean, and to gather up some parcels of that Divine Treasure, wherewith the Scripture of Truth is enriched.

2. I make no pretence of searching into the bottom or depths of any part of this great *Mystery of Godliness, God manifest in the flesh*. They are altogether unsearchable unto the line of the most enlightened minds in this life. What we shall farther comprehend of them in the other world, God only knows. We cannot in these things by our utmost diligent search, *find out the Almighty unto perfection*. The *Prophets* could not do so of old, nor can the *Angels* themselves at present, who *desire to look into these things*, 1 Pet. 1. 10, 11, 12. Only I shall endeavour to represent unto the Faith of them that do believe, somewhat of what the Scripture doth plainly reveal, evidencing in what sense the *Person of Christ is the sole Foundation of the Church*.

3. I shall not herein respect them immediately by whom the Divine Person of Christ is denied and opposed. I have formerly treated thereof, beyond their contradiction in way of reply. But it is *their conviction* which I shall respect herein, who under an outward confession of the Truth, do either
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notionally or practically, either ignorantly or designedly, God knows, I know not, endeavour to weaken the Faith of the Church in its adherence unto this Foundation. Howbeit neither the one sort nor the other have any place in my thoughts in comparison of the Instruction and Edification of others, who love the Lord Jesus Christ in sincerity.

CHAP. III.

The Person of Christ the most Ineffable Effect of Divine Wisdom and Goodness. Thence the next cause of all true Religion. In what sense it is so.

THE Person of Christ is the most Glorious and Ineffable Effect of Divine Wisdom, Grace and Power, and therefore is the next Foundation of all acceptable Religion and Worship. The Divine Being itself is the first formal Reason, Foundation and Object of all Religion. It all depends, on taking God to be our God, which is the first of his Commands. For Religion and the Worship performed in it, is nothing but the due respect of rational creatures, unto the Divine Nature, and its infinite Excellencies. It is the *glorifying of God as God*, the way of expressing that respect, being regulated by the Revelation of his Will. Yet the *Divine Essence* is not in it self the next and immediate cause of Religious Worship. But it is the *manifestation* of this Being and its Excellencies wherewith the mind of rational creatures is immediately affected, and whereby it is obliged to give that Religious Honour and Worship which is due unto that Being, and necessary from our Relation thereunto. Upon this manifestation all creatures capable by an intelligent nature of a sense thereof, are indispenfibly obliged to give all Divine Honour and Glory to God. The

The way alone whereby this manifestation may be made is by *outward Acts and Effects*. For in it self the Divine Nature is hid from all living, and dwelleth in that Light whereunto no creature can approach. This therefore God first made by the *Creation* of all things out of nothing The Creation of Man himself with the principles of a rational intelligent Nature, a conscience attesting his subordination unto God, and of all other things declaring the Glory of his Wisdom, Goodness and Power, was the immediate ground of all *Natural Religion*, and yet continues so to be. And the Glory of it, answers the means and waies of the manifestation of the Divine Being, Existence, Excellencies and Properties. And where this manifestation is despised or neglected, there God himself is so; as the Apostle discourseth at large, *Rom. i. 18, 19, 20, 21, 22.*

But of all the Effects of the Divine Excellencies, the constitution of the Person of Christ as the Foundation of the New Creation, as the *Mystery of Godliness*, was the most ineffable and glorious. I speak not of his Divine Person absolutely. For his distinct Personality and Subsistence was by an internal, and eternal Act of the Divine Being in the Person of the Father, or eternal generation, which is essential unto the Divine Essence, whereby nothing anew was outwardly wrought or did exist. He was not, he is not in that sense, the Effect of Divine Wisdom and Power of God, but the Essential Wisdom and Power of God himself. But we speak of him only as *incarnate*, as he assumed our Nature into Personal Subsistence with himself. His conception in the womb of the Virgin, as unto the integrity of Humane Nature, was a miraculous operation of the Divine Power. But the prevention of that Nature from any Subsistence of its own, by its assumption into Personal Union with the Son of God, in the first instance of its conception, is that which is above all miracles, nor can be designed by that name. A

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mystery it is, so far above the order of all creating or providential operations, that it wholly transcends the sphere of them that are most miraculous. Herein did God glorifie all the Properties of the Divine Nature, acting in a way of infinite Wisdom, Grace and Condescension. The depths of the mystery hereof, are open only unto him whose understanding is infinite, which no created understanding can comprehend. All other things were produced and effected by an outward emanation of Power from God: *He said, Let there be Light, and there was Light.* But this assumption of our Nature into *Hypostatical Union* with the Son of God, this constitution of one and the same Individual Person in two Natures so infinitely distinct, as those of God and Man, whereby the *Eternal* was made *in time*, the *Infinite* became *Finite*, the *Immortal*, *Mortal*, yet continuing *Eternal*, *Infinite*, *Immortal*, is that singular expression of Divine Wisdom, Goodness and Power, wherein God will be admired and glorified unto all eternity. Herein was that change introduced into the whole first Creation, whereby the blessed Angels were exalted, Satan and his works ruined, Mankind recovered from a dismal Apostacy, all things made new, all things in Heaven and Earth reconciled and gathered into one Head, and a revenue of *Eternal Glory* raised unto God, incomparably above what the first constitution of all things in the order of Nature, could yield unto him.

In the expression of this mystery the Scripture doth sometimes draw the *vail* over it, as that which we cannot look into. So in his conception of the Virgin with respect unto this Union which accompanied it, it was told her, that *the Power of the Highest should overshadow her*, Luke 1. 35. A work it was of the Power of the most High, but hid from the eyes of men in the nature of it; and therefore *that holy thing* which had no Subsistence of its own, which should be
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born of her, should be called the Son of God, becoming one Person with him. Sometimes it expresseth the greatness of the Mystery, and leaves it as an Object of our Admiration, 1 Tim. 3. 16. *Without controversie great is the mystery of godliness. God was manifested in the flesh.* A mystery it is, and that of those dimensions as no creature can comprehend. Sometimes it putteth things together, as that the distance of the two Natures, shall illustrate the glory of the one Person. John 1. 14. *The word was made flesh, and dwelt among us.* But what Word was this? *That which was in the beginning, which was with God, which was God, by whom all things were made, and without whom was not any thing made that was made, who was Light and Life.* This Word was made flesh; not by any change of his own Nature or Essence; not by a Transubstantiation of the Divine Nature into the Humane: not by ceasing to be what he was, but by becoming what he was not, in taking our Nature to his own, to be his own, whereby he dwelt among us. This Glorious Word which is God, and described by his Eternity and Omnipotency in works of Creation and Providence, was made flesh, which expresseth the lowest state and condition of Humane Nature; *Without controversie great is this mystery of Godliness.* And in that state wherein he visibly appeared as so made flesh, those who had eyes given them from above, saw his Glory, the Glory as of the only begotten of the Father. The Eternal Word being made flesh, and manifested therein, they saw his Glory, the Glory of the only begotten of the Father. What heart can conceive, what tongue can express the least part of the Glory of this Divine Wisdom and Grace? So also is it proposed unto us, Isa. 9. 6. *Unto us a Child is born, unto us a Son is given, and the Government shall be on his shoulder; and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* He is called in

the first place *Wonderful*, and that deservedly, *Prov. 30. 4.* That the *Mighty God* should be a *Child born*, and the Everlasting Father a *Son given unto us*, may well entitle him unto the name of *Wonderful*.

Some amongst us say, that if there were no other way for the redemption and salvation of the Church, but this only of the *Incarnation* and Mediation of the Son of God, that there was no wisdom in the contrivance of it. Vain man indeed, would be wise, but is like the wild Asses Colt. Was there *no wisdom* in the contrivance of that, which when it is effected, leaves nothing but *Admiration* unto the utmost of all created wisdom? Who hath known the mind of the Lord in this thing? or who hath been his Counsellor in this work, wherein the *Mighty God* became a *Child born to us*, a *Son given unto us*? Let all vain imaginations cease; there is nothing left unto the Sons of men, but either to reject the *Divine Person of Christ*, as many do unto their own destruction, or humbly to adore the *Mystery of Infinite Wisdom* and *Grace* therein. And it will require a condescending *Charity* to judge that those do really believe the *Incarnation of the Son of God*, who live not in the admiration of it as the most adorable Effect of *Divine Wisdom*.

The *Glory* of the same *Mystery* is elsewhere testified unto. *Heb. 1. 1, 2, 3.* *God hath spoken unto us by his Son, by whom also he made the worlds; who being the Brightness of his Glory, and the express Image of his Person, upholding all things by the word of his Power, by himself purged our sins.* That he purged our sins by his Death and the oblation of himself therein unto God, is acknowledged. That this should be done by him, by whom the worlds were made, who is the *Essential Brightness of the Divine Glory*, and the *express Image of the Person of the Father* therein, who upholds, rules, sustains all things by the word of his Power, whereby
God

God purchased his Church with his own blood, *Acts* 20. 28. is that wherein he will be admired unto eternity. See *Phil.* 2. 6, 7, 8, 9.

Isaiah the sixth there is a Representation made of him as on a Throne, *filling the Temple with the Train of his Glory.* The Son of God it was, who was so represented, and that as he was to fill the *Temple of his Humane Nature* with Divine Glory, when the fulness of the Godhead dwelt in him *bodily.* And herein the *Seraphims* which administered unto him, had *six wings*, with two whereof they covered their faces, as not being able to behold or look into the glorious Mystery of his Incarnation, *verse* 2, 3. *John* 12. 40. *chap.* 2. 19. *Col.* 2. 9. But when the same ministering Spirits under the name of *Cherubims* attended the Throne of God in the Administration of his *Providence* as unto the Disposal and Government of the world, they had *four wings only*; and covered not their faces, but stedily beheld the glory of it, *Ezek.* 1. 6. *chap.* 10. 2, 3.

This is the Glory of Christian Religion, the Basis and Foundation that bears the whole Superstructure, the Root whereon it grows. This is its life and soul, that wherein it differs from, and inconceivably excels whatever was in true Religion before, or whatever any false Religion pretended unto. Religion in its *first constitution*, in the state of pure incorrupted Nature, was orderly, beautiful and glorious. Man being made in the Image of God, was fit and able to glorifie him as God. But whereas whatever perfection God had communicated unto our Nature, he had not *united it unto himself in a Personal Union*, the fabrick of it quickly fell unto the ground. Want of this Foundation made it obnoxious unto Ruine. God manifested herein, that no gracious Relation between him and our Nature could be stable and permanent, unless our Nature was *assumed into Personal Union* and

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Subsistence with himself. This is the only Rock and assured Foundation of the Relation of the Church unto God, which now can never utterly fail. Our Nature is eternally secured in that Union, and we our selves, as we shall see thereby. *Col. 1. 17, 18. In him all things consist*; wherefore whatever Beauty and Glory there was in the Relation that was between God and Man, and the Relation of all things unto God by Man, in the preservation whereof Natural Religion did consist, it had no Beauty nor Glory in comparison of this which doth excel; or the manifestation of God in the flesh, the Appearance and Subsistence of the Divine and Humane Natures in the same single Individual Person. And whereas God in that state had given Man dominion *over the fish of the Sea, and the fowl of the Air, and over the Cattel, and over all the Earth, Gen. 1. 26.* It was all but an obscure representation of the exaltation of our Nature in Christ, as the Apostle declares, *Heb. 2. 6, 7, 8, 9.*

There was true Religion in the world *after the fall*, both before and after giving of the Law; a Religion built upon and resolved into Divine Revelation. And as for the outward Glory of it, the Administration that it was brought in to under the Tabernacle and Temple, it was beyond what is represented in the Institutions of the Gospel. Yet is Christian Religion, our Evangelical Profession, and the state of the Church thereon, *far more glorious*, beautiful and perfect, then that state of Religion was capable of, or could attain. And as this is evident from hence because God in his Wisdom, Grace and Love to the Church, hath removed *that* state, and introduced *this* in the room thereof; so the Apostle proves it in all considerable instances, in his *Epistle to the Hebrews*; written unto that purpose. There were two things before in Religion. The *Promise* which was the Life of it, and the *Institutions* of Worship under the Law, which were the outward

ward Glory and Beauty of it. And both these were nothing, or had nothing in them, but only what they before proposed and represented of Christ, *God manifested in the flesh*. The Promise was concerning him; and the Institutions of Worship did only represent him. So the Apostle declares it, *Col. 2. 17.* Wherefore as all the Religion that was in the world after the fall was built on the Promise of this Work of God in due time to be accomplished, so it is the actual performance of it, which is the Foundation of Christian Religion, and which gives it the preheminance above all that went before it. So the Apostle expresseth it, *Heb. 1. 1, 2, 3.* God who at, &c.

All *false Religion* pretended alwaies unto things that were *mysterious*. And the more men could invent, or the Devil suggest that had an Appearance of that nature, as sundry things were so introduced horrid and dreadful, the more Reverence and Esteem were reconciled unto it. But the whole compass of the craft of Satan, and the Imaginations of men, could never extend it self unto the least Resemblance of this Mystery. And it is not amiss conjectured, that the Apostle in his description of it, *1 Tim. 3. 16.* did reflect upon, and condemn the vanity of the *Eleusynian Mysteries*, which were of the greatest vogue and reputation among the Gentiles.

Take away the consideration hereof, and we despoil Christian Religion of all its Glory, debasing it unto what *Mahometism* pretends unto, and unto what in *Judaism* was really enjoyed.

The *Faith* of this Mystery ennobles the mind wherein it is, rendring it spiritual and heavenly, transforming it into the Image of God. Herein consists the excellency of Faith above all other Powers and Acts of the soul, that it receives, assents unto, and rests in things in their own nature absolutely incomprehensible. It is *ἐλεγχ. οὐ βλεπομένων*,
Heb.

Heb. II. 1. The evidence of things not seen; that which makes evident as by demonstration, those things which are no way objected unto sense, and which reason cannot comprehend. The more sublime and glorious, the more inaccessible unto sense and reason are the things which we believe, the more are we changed into the Image of God, in the exercise of Faith upon them. Hence we find this most glorious effect of Faith, or the transformation of the mind into the likeness of God, no less real evident and eminent in many, whose rationally comprehensive Abilities are weak and contemptible in the eye of that Wisdom which is of this world, than in those of the highest natural sagacity, enjoying the best Improvements of Reason. For *God hath chosen the poor of this world rich in faith, and heirs of the Kingdom, Jam. 2. 5.* However they may be poor, and as another Apostle speaketh *foolish, weak, base and despised, 1 Cor. 1. 27, 28.* yet that Faith which enables them to assent unto, and embrace Divine Mysteries, renders them *rich* in the sight of God, in that it makes them like unto him.

Some would have all things that we are to believe to be levelled absolutely unto *our Reason* and Comprehension, a principle which at this day shakes the very Foundations of Christian Religion. It is not sufficient they say to determine that the Faith or Knowledge of any thing is necessary unto our Obedience and Salvation, that it seems to be fully and perspicuously revealed in the Scripture; unless the things so revealed be obvious and comprehensible unto our Reason. An apprehension, which as it ariseth from the Pride which naturally ensues on the ignorance of God and our selves; so it is not only an invention suited to debase Religion, but an Engine to evert the Faith of the Church in all the principal Mysteries of the Gospel, especially of the *Trinity and Incarnation of the Son of God.* But Faith which is
truly

truly Divine, is never more in its proper exercise, doth never more elevate the soul into conformity unto God, than when it acts in the contemplation and admiration of the most *incomprehensible Mysteries* which are proposed unto it, by Divine Revelation.

Hence things *Philosophical*, and of a deep rational Indagation, find great acceptance in the world, as in their proper place they do deserve. Men are furnished with proper measures of them, and they find them proportionate unto the principles of their own understandings. But as for *spiritual and heavenly Mysteries*, the thoughts of men for the most part recoil upon their first proposal, nor will be encouraged to engage in a diligent enquiry into them, yea commonly reject them as foolish, or at least that wherein they are not concerned. The Reason is that given in another case by the Apostle, *All men have not Faith*, 2 *Thef.* 2. 2. which makes them absurd and unreasonable in the consideration of the proper Objects of it. But where this Faith is, the greatness of the Mysteries which it embraceth, heightens its efficacy in all blessed effects upon the soul. Such is this *Constitution of the Person of Christ*, wherein the glory of all the holy Properties and Perfections of the Divine Nature are manifested, and do shine forth. So speaks the Apostle, 2 *Cor.* 3. 18. *Beholding as in a glass the glory of the Lord, we are changed into the same Image from glory to glory.* This glory which we behold is the glory of the Face of God in Jesus Christ, chap. 4. 6. or the glorious Representation which is made of him in the Person of Christ, whereof we shall treat afterwards. The glass wherein this Glory is represented unto us, proposed unto our view and contemplation, is Divine Revelation in the Gospel. Herein we behold it by Faith alone. And those whose view is stedfast, who most abound in that contemplation by the exercise of Faith, are thereby changed

into the same Image from glory to glory; or are more and more renewed and transformed into the likeness of God so represented unto them.

That which shall at last perfectly effect our utmost conformity to God, and therein our eternal Blessedness, is *Vision*, or sight. *We shall be like him, for we shall see him as he is,* 1 John 3. 2. Here Faith begins what Sight shall perfect hereafter. But yet *we walk by Faith, and not by sight,* 2 Cor. 5. 7. And although the life of Faith and Vision differ in degrees, or as some think in kind, yet have they both the same Object, and the same Operations; and there is a great cognation between them. The Object of *Vision* is the whole Mystery of the Divine Existence and Will; and its Operation, is a perfect conformity unto God, a likeness unto him, wherein our blessedness shall consist. Faith hath the same Object, and the same Operations in its degree and measure. The great and incomprehensible Mysteries of the Divine Being, of the Will and Wisdom of God, are its proper Objects, and its Operation with respect unto us, is *conformity* and likeness unto him. And this it doth in a peculiar manner in the contemplation of the Glory of God in the face of Jesus Christ; and herein we have our nearest approaches unto the life of Vision, and the effects of it. For therein, *beholding the Glory of God in the face of Jesus Christ, we are changed into the same Image from Glory to Glory*; which perfectly to consummate is the effect of Sight in Glory. The exercise of Faith herein doth more raise and perfect the mind, more dispose it unto holy heavenly frames and affections, than any other duty whatever.

To be *nigh unto God*, and to be *like unto him*, are the same. To be alwaies with him, and perfectly like him according to the capacity of our Nature, is to be eternally blessed. To live by Faith in the contemplation of the Glory of God in Christ,

Christ, is that initiation into both, whereof we are capable in this world. The endeavours of some to contemplate and report the Glory of God in Nature, in the works of Creation and Providence, in the things of the greater and the lesser world, do deserve their just commendation; and it is that which the Scripture in sundry places calls us unto. But for any there to abide, there to bound their designs, when they have a much more noble and glorious Object for their meditations, namely, *the Glory of God in Christ*, is both to despise the Wisdom of God in that Revelation of himself, and to come short of that transforming Efficacy of Faith in the contemplation hereof, whereby we are made like unto God. For hereunto alone doth it belong, and not unto any natural knowledge, nor to any knowledge of the most secret recesses of Nature.

I shall only say, that those who are *inconversant* with these Objects of Faith, whose minds are not delighted in the Admiration of, and Acquiescency in things incomprehensible, such as is this constitution of the Person of Christ, who would reduce all things to the measure of their own understandings, or else wilfully live in the neglect of what they cannot comprehend, do not much prepare themselves for that *Vision* of these things in Glory wherein our Blessedness doth consist.

Moreover, This Constitution of the Person of Christ being the most admirable and Ineffable Effect of Divine Wisdom, Grace and Power, it is that alone which can bear *the weight of the whole Superstructure* of the Mystery of Godliness; that whereinto the whole Sanctification and Salvation of the Church is resolved, wherein alone Faith can find rest and peace. *Other Foundation can no man lay save that which is laid, which is Jesus Christ*, 1 Cor. 3. 11. Rest and Peace with God, is that which we seek after; *What shall we do to be*

saved? In this Enquiry the Acts of the *Mediatory Office* of Christ are in the Gospel first presented unto us, especially his Oblation and Intercession. Through them is he able to save unto the utmost those that come to God by him. But there were Oblations for sin, and Intercessions for sinners under the Old Testament. Yet of them all doth the Apostle affirm that they could not make *them perfect that came unto God by them*, nor take away conscience condemning for sin, *Heb. 2. 1, 2, 3, 4.* Wherefore it is not these things in themselves that can give us rest and peace, but their Relation unto the Person of Christ. The Oblation and Intercession of any other would not have saved us. Hence for the security of our Faith, we are minded that *God redeemed the Church with his own blood, Act. 20. 28.* He did so who was God, as he was manifested in the Flesh. His blood alone could purge our consciences from dead works, who did offer himself unto God, through the Eternal Spirit, *Heb. 9. 14.* And when the Apostle for our Relief against the guilt of sin calleth us unto the consideration of Intercession and Propitiation, he mindeth us peculiarly of his *Person* by whom they are performed, *1 John 2. 1, 2.* *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins.* And we may briefly consider the order of these things.

1. We suppose in this case conscience to be awakened unto a sense of sin, and of *Apostacy* from God thereby. These things are now generally looked on as of no great concernment unto us, by some made a mock of, and by the most thought easie to be dealt withall at time convenient. But when God *fixeth* an Apprehension of his displeasure for them on the soul, if it be not before it be too late, it will cause men to look out for *Relief*.

2. This *Relief* is proposed in the Gospel. And it is the
Death

Death and Mediation of Christ alone. By them peace with God must be obtained, or it will cease for ever. But

3. When any person comes *practically* to know how great a thing it is for an *Apostate* sinner, to obtain the remission of sins, and an inheritance among them that are sanctified, endless *Objections* through the power of Unbelief will arise unto his disquietment. Wherefore

4. That which is principally suited to give him rest, peace and satisfaction, and without which nothing else can so do, is the due consideration of, and the acting of Faith upon this *Infinite Effect of Divine Wisdom and Goodness* in the constitution of the Person of Christ. This at first view will reduce the mind unto that conclusion, *If thou canst believe, all things are possible.* For what end cannot be effected hereby? what end cannot be accomplished that was designed in it? Is any thing too hard for God? did God ever do any thing like this, or make use of any such means for any other end whatever? Against this no Objection can arise. On this consideration of him, Faith apprehends Christ to be as he is indeed, the Power of God, and the Wisdom of God unto the salvation of them that do believe, and therein doth it find rest with peace.

CHAP. IV.

The Person of Christ the Foundation of all the Counsels of God.

SEcondly, The Person of Christ is the *Foundation of all the Counsels of God*, as unto his own Eternal Glory in the Vocation, Sanctification and Salvation of the Church. That which I intend is what the Apostle expresseth, *Ephes. i. 9, 10. Having made known the Mystery of his Will, according to his good pleasure which he purposed in himself, that in the dispensation of the fulness of time he might gather together in one, all things in Christ, both which are in Heaven, and which are in Earth, even in him.* The Mysteries of the Will of God, according to his good pleasure which he purposed in himself, are his *Counsels* concerning his own Eternal Glory in the sanctification and salvation of the Church here below, to be united unto that above. The absolute original hereof was in his own *good pleasure*, or the sovereign Acting of his Wisdom and Will. But it was all to be effected in Christ, which the Apostle twice repeats; he would gather *all things into an Head in Christ, even in him*; that is in him alone.

Thus it is said of him with respect unto his future Incarnation and work of Mediation, *that the Lord possessed him in the beginning of his ways, before his works of old, that he was set up from everlasting, from the beginning or ever the earth was, Prov. 8. 22, 23.* The eternal Personal Existence of the Son of God is supposed in these expressions, as I have elsewhere proved. Without it none of these things could be affirmed of him. But there is a regard in them, both unto his future Incarnation, and the accomplishment of the *Counsels of God* thereby. With respect thereunto, God *possessed him, in the beginning of his waies, and set him up from everlasting.*

lasting. God possessed him eternally as his Essential Wisdom, as he was alwaies, and is alwaies in the bosom of the Father, in the mutual ineffable Love of the Father and Son, in the eternal Bond of the Spirit. But he signally *possessed* him in the *beginning of his waies*, as his Wisdom acting in the Production of all the waies and works that are outwardly of him. The *beginning of Gods waies before his works*, are his Counsels concerning them, even as our Counsels are the beginning of our waies with respect unto future works. And he *set him up from everlasting*, as the Foundation of all the Counsels of his Will, in and by whom they were to be executed and accomplished.

So it is expressed, *ver. 30, 31. I was by him as one brought up with him, I was daily his delight, rejoycing before him, rejoycing in the habitable parts of the earth, and my delights were with the sons of men.* And it is added, that thus it was before the Foundation of the World was laid, or the chiefest part of the *Dust of the Earth was made* that is, man was created. Not only was the delight of the Father in him, but his delight was in the habitable parts of the Earth, and among the Sons of men, before the creation of the World. Wherefore the eternal prospect of the work he had to do for the Children of men is intended herein. In and with him God laid the Foundation of all his Counsels concerning his Love towards the Children of men; And two things may be observed herein.

1. That the Person of the Son, was *set up*, or exalted herein. *I was set up saith he from everlasting.* This cannot be spoken absolutely of the Person of the Son himself; the Divine Nature being not capable of being so *set up*. But there was a peculiar Glory and Honour, belonging unto the Person of the Son, as *designed* by the Father, unto the execution of all the Counsels of his Will. Hence was that Prayer of
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his upon the Accomplishment of them; *Joh. 17. 5. And now, O Father, glorify me with thine own self with the Glory which I had with thee before the World was.* To suppose that the Lord Christ prayeth in these words for such a real communication of the Propertys of the Divine Nature unto the Humane, as should render it *immense, omniscient*, and unconfin'd unto any space, is to think that he prayed for the destruction and not the exaltation of it. For on that supposition it must necessarily loose all its own essential Properties, and consequently its Being. Nor doth he seem to pray only for the *Manifestation* of his Divine Nature, which was eclipsed in his exinanition or appearance in the form of a servant. There was no need to express this, by the *Glory which he had with the Father before the World was.* For he had it not in any especial manner before the World was; but equally from eternity and in every moment of time. Wherefore he had a peculiar Glory of his own with the Father before the World was. And this was no other, but that especial exaltation which he had when he was *set up* from everlasting as the Foundation of the Counsels of God, for the salvation of the Church. In those eternal Transactions that were between the Father and the Son, with respect unto his Incarnation and Mediation, or his undertaking to execute and fulfil the eternal Counsels of the Wisdom and Grace of the Father, there was an *especial Glory* which the Son had with him. *The Glory which he had with the Father before the World was.* For the manifestation hereof he now prays; and that the Glory of his Goodness, Grace and Love in his peculiar undertaking of the execution of the Counsels of God, might be made to appear. And this is the principal design of the Gospel. It is the declaration as of the Grace of God the Father, so of the Love, Grace, Goodness and Compassion of the Son in undertaking from everlasting the Accomplishment of Gods Counsels

fels in the salvation of the Church. And hereby doth he *hold up the pillars of the Earth*, or support this inferior Creation which otherwise with the Inhabitants of it would by sin have been dissolved. And those by whom his Eternal Divine Preexistence in the form of God, antecedent unto his Incarnation is denied, do what lies in them expressly to despoil him of all that Glory which he had with the Father before the world was. So we have herein the whole of our design. In the *Beginning of Gods waies before his works of Old*; that is in his Eternal Counsels with respect unto the Children of men or the Sanctification and salvation of the Church, the Lord possessed, enjoyed the Son as his eternal Wisdom, in and with whom they were laid, in and by whom they were to be accomplished, wherein his delights were with the Sons of men.

2. That there was an *ineffable Delight* between the Father and the Son in this his *Setting up* or exaltation. *I was*, saith he, *dayly his delights, rejoycing always before him*. It is not absolutely the mutual eternal delight of the Father and the Son, arising from the Perfection of the same Divine Excellencies in each Person that is intended. But respect is plainly had unto the *Counsels of God*, concerning the salvation of mankind by him who is his Power and Wisdom unto that end. This Counsel of Peace was originally between *Jehovah* and the Branch; *Zech. 6. 13.* or the Father and the Son as he was to be incarnate. For therein was he *fore-ordained before the Foundation of the World*, *1 Pet. 1. 20.* Namely, to be a Saviour and deliverer, by whom all the Counsels of God were to be accomplished; and this by his own Will and concurrence in Counsel with the Father. And such a Foundation was laid of the salvation of the Church in these Counsels of God as transacted between the Father and the Son, that it is said, that eternal Life was *promised before the World began*, *Tit. 1. 2.*

For although the *first formal Promise* was given after the Fall; yet was there such a preparation of Grace and Eternal Life in these Counsels of God, with his unchangeable purpose to communicate them unto us, that all the Faithfulness of God was engaged in them. *God that cannot lye, hath promised before the World began.* There was eternal Life with the Father, that is in his Counsel treasured up in Christ, and in him was afterwards manifested unto us, *1 Joh. 1 2.* And to shew the stability of this purpose and Counsel of God, with the infallible consequence of his actual promise, and efficacious Accomplishment thereof, *Grace is said to be given us in Christ Jesus before the World began, 2 Tim. 1. 9.*

In these Counsels did God *delight*, or in the Person of Christ, as his Eternal Wisdom in their contrivance, and as the means of their Accomplishment in his future Incarnation. Hence he so testifieth of him, *Behold my Servant whom I uphold, my Elect in whom my soul delighteth, Isa. 42. 1.* as he also proclaims the *same delight* in him from Heaven in the days of his flesh, *Matth. 3. 17. Chap. 17. 5.* He was the delight of God, as he in whom all his Counsels for his own Glory in the Redemption and Salvation of the Church, were laid and founded. *Isa. 49. 3. My servant in whom I will be glorified, that is, by raising the Tribes of Jacob, restoring the preserved of Israel, in being a Light unto the Gentiles, and the Salvation of God unto the ends of the Earth, ver. 6.*

We conceive not aright of the *Counsels of God*, when we think of nothing but the Effect of them, and the Glory that ariseth from their Accomplishment. It is certainly true that they shall all issue in *his Glory*, and the Demonstration of it shall fill up Eternity. The manifestative Glory of God unto Eternity, consists in the Effects and Accomplishment of his holy Counsels. *Heaven* is the state of the actual Accomplishment of all the Counsels of God in the Sanctification

tion and Salvation of the Church. But it is not with God as it is with men. Let mens Counsels be never so wise, it must needs abate of their satisfaction in them, because their conjectures (and more they have not) of their Effects and Events are altogether uncertain. But all the Counsels of God having their entire Accomplishment through Revolutions perplexing and surpassing all created understandings, enclosed in them infallibly and immutably, the great satisfaction, complacency and delight of the Divine Being is in these Counsels themselves.

God doth *delight* in the Actual Accomplishment of his works. He made not this world, nor any thing in it for its own sake. Much less did he make this Earth to be a Theatre for men to act their lusts upon, the use which it is now put to and groans under. But he made *all things for himself*, *Prov. 16. 4.* He made them for his pleasure, *Rev. 4. 11.* that is, not only by an Act of Sovereignty, but to his own delight and satisfaction. And a double Testimony did he give hereunto with respect unto the works of Creation. (1.) In the *Approbation* which he gave of the whole upon its survey. And God saw all that he had made, and behold it was good, *Gen. 1. 31.* There was that impression of his Divine Wisdom, Power and Goodness upon the whole, as manifested his Glory, wherein he was well pleased. For immediately thereon, all creatures capable of the conception and apprehension of his Glory, *sang forth his praise*, *Job 38. 6, 7.* (2.) In that he *rested from his works*, or in them when they were finished, *Gen. 2. 2.* It was not a rest of weariness from the labour of his work, but a rest of complacency and delight in what he had wrought, that God *entered into*.

But the principal delight and complacency of God is in his *Eternal Counsels*. For all his delight in his works, is but

in the effects of those Divine Properties whose primitive and principal exercise is in the Counsels themselves from whence they proceed. Especially is it so as unto these Counsels of the Father and the Son, as to the Redemption and Salvation of the Church, wherein they delight, and mutually rejoyce in each other on their account. They are all Eternal Acts of God's Infinite Wisdom, Goodness and Love, a delight and complacency wherein is no small part of the Divine Blessedness. These things are absolutely unconceivable unto us, and ineffable by us; we cannot find the Almighty out unto perfection. However certain it is from the notions we have of the Divine Being and Excellencies, and from the Revelation he hath made of himself, that there is an infinite delight in God, in the Eternal Actings of his Wisdom, Goodness and Love, wherein according to our weak and dark apprehensions of things, we may safely place no small portion of Divine Blessedness. Self-existence in its own Immense Being, thence self-sufficiency unto it self in all things, and thereon self-satisfaction is the principal notion we have of Divine Blessedness.

1. God delighteth in these his eternal Counsels in Christ, as they are Acts of *Infinite Wisdom*, as they are the highest Instance wherein it will exert it self. Hence in the Accomplishment of them Christ is emphatically said to be the *Wisdom of God*, 1 Cor. 1. 24. He in whom the Counsels of his Wisdom were to be fulfilled. And in him is the *manifest Wisdom of God* made known, Ephes. 3. 10. Infinite Wisdom being that Property of the Divine Nature, whereby all the actings of it are disposed and regulated suitably unto his own Glory in all his Divine Excellencies, he cannot but delight in all the acts of it. Even amongst men, whose *Wisdom* compared with that of God is *Folly* it self, yet is there nothing wherein they have a real rational complacency, suitable unto
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the Principles of their Nature, but in such actings of that Wisdom which they have, and such as it is, towards the proper ends of their Being and Duty. How much more doth God delight himself in the Infinite Perfection of his own Wisdom, and its eternal acting for the Representation of all the other Glorious excellencies of his Nature. Such are his Counsels concerning the salvation of the Church by Jesus Christ, and because they were all laid *in him* and *with him*, therefore is he said to be his *delights continually before the World was*. This is that which is proposed as the Object of our Admiration, Rom. 11. 33, 34, 35, 36.

2. They are Acts of *Infinite Goodness*, whereon the Divine Nature cannot but be infinitely delighted in them. As *Wisdom* is the *Directive principle* of all Divine operations, so *Goodness* is the *Communicative Principle* that is effectual in them. He is *Good* and *he doth Good*; yea he doth Good because he is Good, and for no other Reason; not by the necessity of nature, but by the Intervention of a free Act of his Will. His Goodness is absolutely infinite, essentially perfect in it self; which it cannot be if it belonged unto it *naturally* and necessarily to act and communicate it self unto any thing without God himself. The Divine Nature is eternally satisfied in and with its own Goodness; But it is that Principle which is the immediate fountain of all the Communications of Good unto others, by a *free Act of the Will of God*. So when *Moses* desired to see his Glory, he tells him, that *he will cause all his Goodness to pass before him, and would be gracious unto whom he would be gracious*, Exod. 33. 19. All Divine Operations in the gracious Commnnication of God himself, are from his Goodness, by the intervention of a free Act of his Will. And the greatest Exercise and Emanation of Divine *Goodness*, was in these holy Counsels of God for the Salvation of the Church by Jesus Christ. For whereas in all other

other Effects of his Goodness he gives of *his own*, herein he *gave himself* in taking our Nature upon him. And thence as he expresseth the design of man in his fall as upbraiding him with folly and ingratitude, *Behold the man is become as one of us*, Gen. 3. 22; We may with all humble thankfulness express the means of our Recovery, *Behold God is become like one of us*, as the Apostle declares it at large, Phil. 2. 6, 7, 8. It is the nature of sincere Goodness, even in its lowest degree, above all other habits or principles of Nature, to give a *Delight* and complacency unto the mind in the exercise of it self, and communication of its Effects. A *Good man* doth both delight in doing good, and hath an abundant reward for the doing it, in the doing of it. And what shall we conceive concerning eternal, absolute, infinite, perfect, immixed Goodness, acting it self in the highest instance, (in an Effect cognate and like unto it) that it can extend unto. So was it in the *Counsels of God* concerning the *Incarnation of his Son*, and the Salvation of the Church thereby. No heart can conceive, no tongue can express the least portion of that *ineffable Delight* of the holy blessed God, in these Counsels wherein he acted and expressed unto the utmost his own Essential Goodness. Shall a *liberal man* devise *liberal things*, because they are suited unto his inclination? Shall a *Good man* find a secret refreshment and satisfaction in the exercise of that low, weak, imperfect, *mixed Goodness* that his Nature is inlaid withal; and shall not he whose *Goodness* is *Essential* unto him, whose *Being* it is, and in whom it is the immediate Principle of communicating himself unto others, be infinitely *delighted* in the highest exercise of it, which Divine Wisdom did direct?

The effect of these Eternal Counsels of God in future Glory, is reserved for them that do believe; and therein will there be the nearest manifestation of the Glory of God himself unto them,

them, when he shall be glorified in his Saints, and eternally admired in all that believe. But the Blessed Delight and satisfaction of God, was and is, in those Counsels themselves, as they were Acts of his infinite Wisdom and Goodness. Herein was the Lord Christ his Delight continually before the Foundation of the World; in that in him were all these Counsels laid, and through him were they all to be accomplished. The Constitution of his Person was the only way whereby Divine Wisdom and Goodness would act and communicate of themselves unto mankind, in which actings are the eternal Delight and Complacency of the Divine Being.

3. Love and Grace have the same Influence into the Counsels of God, as Wisdom and Goodness have. And in the Scripture Notion of these things they superadd unto Goodness this Consideration, that their Object is Sinners, and those that are unworthy. God doth universally communicate of his Goodness unto all his Creatures, though there be an especial exercise of it towards them that believe. But as unto his Love and Grace as they are peculiar unto his Elect, the Church chosen in Christ before the Foundation of the World, so they respect them primarily in a lost undone condition by sin, Rom. 5. 8. God commendeth his Love unto us in that whilst we were yet Sinners Christ dyed for us. God is Love, saith the Apostle, his Nature is essentially so. And the best Conception of the natural internal actings of the Holy Persons is Love. And all the Acts of it are full of Delight. This is, as it were, the womb of all the Eternal Counsels of God; which renders his Complacency in them ineffable. Hence doth he so wonderfully express his delight and complacency in the actings of his Love towards the Church, Zeph. 3. 17. The Lord thy God in the midst of thee is mighty; he will save; he will rejoyce over thee with joy; he will rest in his Love; he will rejoyce over thee with singing. The Reason why in the Salvation

tion of the Church, he *rejoyceth with joy*, and *joyeth with singing*, the highest expression of Divine Complacency, is because he *resteth in his Love*, and so is pleased in the exercise of its effects.

But we must return to manifest in particular how all these *Counsels of God* were laid in the *Person of Christ*, to which End the things ensuing may be distinctly Considered.

1. God made all things in the Beginning *Good, exceeding Good*. The whole of his work was disposed into a perfect *Harmony*, Beauty and Order, suited unto that manifestation of his own Glory which he designed therein. And as all things had their own individual Existence, and Operations suited unto their Being, and capable of an End, a Rest, or a Blessedness, congruous unto their Natures and Operations; so in the various respects which they had each to other in their mutual supplys, assistances and Cooperation, they all tended unto that ultimate End, of his eternal Glory. For as in their *Beings* and existence they were effects of *Infinite Power*, so were their mutual respects and Ends disposed in *Infinite Wisdom*. Thereon were the eternal Power and Wisdom of God glorified in them; the one in their Production, the other in their disposal into their order and Harmony. *Man* was a Creature that God made, that by him he might receive the Glory that he aimed at in and by the whole inanimate Creation, both that below which was for his use, and that above which was for his *Contemplation*. This was the End of our Nature in its Original Constitution. Thereunto are we again restored in Christ, *Jam. 1. 18. Psal. 104. 24. 136. 5. Rom. 1. 20.*

2. God was pleased to *permit the entrance of Sin*, both in Heaven above and in Earth beneath, whereby this whole Order and *Harmony* was disturbed. There are yet *Characters* of Divine Power, Wisdom and Goodness remaining on the

the works of Creation, and inseparable from their Beings. But the *primitive Glory* that was to redound unto God by them, especially as unto all things here below, was from the *Obedience of man* unto whom they were put in subjection. Their Good estate depended on their Subordination unto him in a way of *natural use*, as his did on God in the way of *moral Obedience*, *Gen. 1. 26, 28, Psal. 8. 6, 7, 8.* Man, as was said, is a creature which God made, that by him he might receive the Glory that he aimed at, in and by the whole inanimate Creation. This was the end of our Nature in its Original constitution. Thereunto are we again restored in Christ, *Jam. 1. 18.* But the *Entrance of sin* cast all this Order into Confusion, and brought the Curse on all things here below. Hereby were they deprived of that estate wherein they were declared *exceeding Good*, and cast into that of *Vanity* under the burden whereof they groan, and will do so to the End, *Gen. 3. 17, 18. Rom. 8. 20, 21.* And these things we must again consider afterwards.

3. *Divine Wisdom* was no way *Surprized* with this disaster. God had from all eternity laid in Provisions of Counsels for the *Recovery* of all things into a better and more permanent Estate than what was lost by Sin. This is the ἀνάψις, the ἀνατάξις πάντων, the *Revivification*, the *Restitution* of all things, *Act. 3. 19, 21.* The ἀνακεφαλαιώσις, or the *gathering* all things in Heaven and Earth into a new head in Christ Jesus, *Ephe. 1. 10.* For although it may be, there is more of Curiosity than of Edification, in a Scrupulous enquiry into the *Method or Order* of Gods eternal Decrees or Counsels, and the disposal of them into a subserviency one unto another; yet this is necessary from the Infinite *Wisdom, Prescience* and Immutability of God, that he is *surprized* with nothing, that he is put unto *no new Counsels* by any Events in the Works of Creation. All things were disposed by him, into
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those waies and methods, and that from Eternity which conduce unto, and certainly issue in that *Glory* which is ultimately intended. For as we are careful to state the *Eternal Decrees of God*, and the actual operations of his Providence, so as that the *Liberty* of the Will of man as the next Cause of all his *Moral Actions*, be not infringed thereby; so ought we to be careful not to ascribe such a *Sacrilegious Liberty* unto the Wills of any Creatures, as that God should be surprised, imposed on, or changed by any of their actings whatever. For known unto him are all his works from the Foundation of the world, and with him there is neither variableness nor shadow of turning.

4. There were therefore *Eternal Counsels of God* whereby he disposed all things into a new order unto his own Glory in the Sanctification and Salvation of the Church. And of them two things may be considered. (1.) Their *Original*. (2.) The *Design* of their Accomplishment.

Their first Spring or Original was in the *Divine Will and Wisdom* alone, without respect unto any external moving Cause. No Reason can be given, no cause be assigned of these Counsels, but the *Will of God* alone. Hence are they called or described by, the good pleasure which he purposed in himself, *Ephes. 1.9.* The purpose of him who worketh all things according to the Counsel of his Will; *v. 11.* Who hath known the mind of the Lord, or who hath been his Counsellor, or who hath given first unto him, and it shall be recompenced to him again; for of him, and through him, and to him are all things, *Rom. 11. 34, 35, 36.* The Incarnation of Christ, and his Mediation thereon were not the *procuring Cause* of these *Eternal Counsels* of God; but the Effects of them as the Scripture constantly declares. But the Design of their Accomplishment was laid in the Person of the Son alone. As he was the Essential Wisdom of God all things were at first created by him.

him. But upon a prospect of the Ruine of all by sin, God would in and by him, *as he was fore-ordained to be incarnate*, restore all things. The whole Counsel of God unto this End centred in him alone. Hence their Foundation is rightly said to be *laid in him*, and is declared so to be by the Apostle, *Ephes. 1. 4.* For the Spring of the Sanctification and Salvation of the Church lies in *Election*, the decree whereof compriseth the *Counsels of God* concerning them. Herein God from the beginning *chuseth us unto salvation through the sanctification of the Spirit*, *2 Thes. 2. 13.* The one being the End he designeth, the other the *Means* and Way thereof. But this he did *in Christ*; He *chuseth us in him before the foundation of the world*, that we should be *holy and unblameable before him in love*; that is, *unto salvation through the sanctification of the Spirit*. In him we were not actually, nor by Faith, before the foundation of the world; yet were we then *chosen in him*, as the only Foundation of the execution of all the Counsels of God, concerning our Sanctification and Salvation.

Thus as all things were originally made and created by him, as he was the *essential Wisdom of God*, so all things are renewed and recovered by him, as he is the *provisional Wisdom of God* in and by his Incarnation. Therefore are these things put together and compared unto his Glory, *Col. 1. 15, 16, 17, 18, 19.* *He is the Image of the Invisible God, the first-born of every Creature. For by him were all things Created that are in Heaven and that are in the Earth, visible and invisible, all things were Created by him and for him; and he is before all things, and by him all things consist; and he is the Head of the Body the Church, the beginning, the first born from the dead, that in all things he might have the Preheminence.*

Two things as the Foundation of what is ascribed unto the

Lord Christ in the ensuing Discourse, are asserted, *v. 15.* (1.) *That he is the Image of the Invisible God*; (2.) *That he is the first-born of every Creature*; Things seeming very distant in themselves, but gloriously united and centring in his Person.

1. He is the *Image of the Invisible God*; or as it is elsewhere expressed; he is in the *form of God*, his *essential Form*, for other Form there is none in the Divine Nature. The *Brightness of the Glory*, and *express Image* of the Fathers Person. And he is called here the *Invisible God*, not absolutely with respect unto his Essence, though it be most true, the Divine Essence being absolutely *Invisible*, and that equally whether considered as in the Father or in the Son. But he is called so, with respect unto his *Counsels*, his *Will*, his *Love* and his *Grace*. For so *none hath seen him at any time, but the only begotten which is in the bosome of the Father*, he declares him, *John. 1. 18.* As he is thus the *essential the eternal Image* of the Invisible God, his *Wisdom* and *Power*, the *Efficiency of the first Creation*, and its *consistence* being created, is ascribed unto him, *v. 16, 17.* *By him were all things Created that are in Heaven and in Earth, visible and invisible*; And because of the great *Notions* and *Apprehensions* that were then in the World, especially among the *Jews* unto whom the Apostle had respect in this Epistle, of the *Greatness and Glory of the Invisible part* of the Creation in Heaven above, he mentions them in particular, under the most *Glorious Titles* that any could, or then did ascribe unto them; *whether they be Thrones or Dominions, or Principalities or Powers*. All things were created by him and for him; the same expression that is used of God absolutely, *Rom. 11. 36. Rev. 4. 11.* Add hereunto those other places to this purpose, *John 1. 1, 2, 3. Heb. 1. 1, 2, 3.* and those that are not under the efficacy of spiritual insatinations, cannot but admire at the power of *Unbelief*, the blindness of the minds of men, and the craft of Satan, in them who deny the

the *Divine Nature* of Jesus Christ. For whereas the Apostle plainly affirms, that the works of the Creation do demonstrate the *Eternal Power and Godhead* of him by whom they were created, *Rom. 1. 19, 20.* And not only so, but it is uncontroulably evident in the light of Nature; it being so directly, expressly, frequently affirmed, that all things whatever, *absolutely*, and in their distributions into Heaven and Earth, with the things contained respectively in them, were made and created by Christ, it is the highest *Rebellion* against the light and teachings of God, to disbelieve his Divine Existence and Power.

Again it is added, that he is *the first-born of every Creature*; which principally respects the *New Creation*, as it is declared *v. 18.* *He is the Head of the body the Church, the beginning; the first-born from the dead, that in all things he might have the preheminance.* For in him were all the Counsels of God laid for the Recovery of all things unto himself; as he was to be *Incarnate*. And the Accomplishment of these Counsels of God by him, the Apostle declares at large in the ensuing Verses. And these things are both conjoyned and composed in this place. As God the Father did nothing in the *first Creation* but *by him* as his Eternal Wisdom, *John 1. 3. Heb. 1. 2. Prov. 8.* so he designed nothing in the *New Creation* or Restoration of all things unto his Glory, but in him as he was to be incarnate. Wherefore in his Person were laid all the *Foundation of the Counsels of God* for the Sanctification and Salvation of the Church. Herein he is glorified, and that in a way unspeakably exceeding all that Glory which would have accrewed unto him from the first Creation, had all things abode in their primitive Constitution.

His Person therefore is the Foundation of the Church, the great *Mystery of Godliness*, or the *Religion* we profess; the entire life and soul of all spiritual Truth; in that all
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the Counsels of the Wisdom, Grace and Goodness of God, for the Redemption, Vocation, Sanctification and Salvation of the Church, were all laid in him, and by him were all to be accomplished.

CHAP. V.

The Person of Christ the great Representative of God and his Will.

WHat may be known of God, is his Nature and Existence, with the Holy Counsels of his Will. A Representation of them unto us, is the Foundation of all Religion, and the means of our Conformity unto him, wherein our present Duty, and future Blessedness do consist. For to know God, so as thereby to be made like unto him, is the chief End of man. This is done perfectly only in the Person of Christ, all other means of it being subordinate thereunto, and none of them of the same Nature therewithal. The End of the Word it self is to instruct us in the knowledge of God in Christ. That therefore which I shall now demonstrate is, that in the Person and Mediation of Christ (which are inseparable in all the respects of Faith unto him) there is made unto us a Blessed Representation of the Glorious Properties of the Divine Nature, and of the holy Counsels of the Will of God. The first of these I shall speak unto in this Chapter; the other in that which ensues, wherein we shall manifest how all Divine Truths do center in the Person of Christ. And the Consideration of sundry things are necessary unto the Explication hereof.

1. God in his own Essence, Being and Existence is absolutely incomprehensible. His Nature being Immense; and all his
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holy Properties *essentially infinite*, no Creature can directly or perfectly comprehend them, or any of them. He must be *infinite* that can perfectly comprehend that which is *infinite*. Wherefore God is perfectly known unto himself only; but as for us *how little a Portion is heard of him*? Hence he is called the *invisible God*, and said to dwell in light inaccessible. The *Subsistence* of his most single and simple Nature in *three distinct Persons*, though it raises and ennobles Faith in its Revelation, yet it *amazeth* Reason which would trust to it self in the Contemplation of it; whence men grow giddy who will own no other guide, and are carried out of the way of Truth. *No man hath seen God at any time; the only begotten who is in the bosome of the Father he hath declared him, Joh. I. 18. 1 Tim. 6. 16.*

2. Therefore we can have no direct *intuitive Notions* or Apprehensions of the Divine Essence, or its Properties. Such Knowledge is too wonderful for us. Whatever is pleaded for an *intellectual Vision* of the Essence of God in the light of Glory, yet none pretend unto a possibility of an immediate *full comprehension* of it. But in our present state God is unto us, as he was unto *Moses* under all the external manifestations of his Glory, *in thick Darknes*, *Exod. 20. 21.* All the rational Conceptions of the Minds of men, are swallowed up, and lost, when they would exercise themselves *directly* on that which is absolutely Immense, Eternal, Infinite. When we say *it is so*, we know not what we say, but only that it is not otherwise. What we *deny* of God, we know in some measure, but what we *affirm* we know not; only we declare what we *believe* and adore. *Neque sensus est ejus, neque phantasia, neque opinio, nec ratio, nec scientia*, saies *Dionys. De Devin. Nomini*: 1. We have no means, no corporal, no intellectual instrument or power for the comprehension of him. Nor hath any other Creature; *ἐπεὶ αὐτὸ ὁπὲρ ἐστὶν ὁ Θεός, οὐ μόνον*
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οἱ Περφῆται, ἀλλ' ἐδὲ ἄγγελοι εἶδον, ἐπὶ ἀρχάγγελοι, ἀλλ' ἐὰν
 ἐρωτῶσιν αὐτὸς ἀκούσῃ περὶ μὲν ταῖς ὑσῖας ἐδὲν ἀποκρυμμένῳ. ὁδὲ
 ὅτι ἐν ὑψίστοις μόνον αἰδοντες τῷ Θεῷ. καὶ ὡς τῷ Χερουδὶμ ἢ
 τῷ Σεραφεὶμ ἐπιθυμοῦσιν τι μαθεῖν, τὸ μυστικὸν τῷ ἀγαθῷ μέ-
 λῳ ἀκούσῃ, καὶ ὅτι πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῷ δόξῃ αὐτοῦ. For
 that which is God (the Essence of God) not only have not the
 Prophets seen, but neither the Angels nor the Archangels.
 If thou wilt enquire of them, thou shalt have nothing of the sub-
 stance of God, but only hear them say, Glory to God on high. If
 thou askest the Cherubims and Seraphims, thou shalt only hear
 the praise of Holiness, the whole Earth is full of his Glory, Says
 Chrysostome, in cap. 1. Joh. v. 18. That God is in himself ab-
 solutely incomprehensible unto us, is a necessary Effect of our
 Infinite distance from him. But as he externally represents
 himself unto us, and by the Notions which are ingenerated
 in us by the effects of his Properties, are our Conceptions of
 him, 'Psal. 19. 1. Rom. 1. 21.

This is declared in the Answer given unto that Request of
 Moses; *I beseech thee shew me thy Glory*, Exod. 33. 28. *Moses*
had heard a voice speaking unto him, but he that spake was
in thick Darknesh, he saw him not. Glorious Evidences he
 gave of his *Majestatical Presence*, but no Appearance was
 made of his Essence or Person. Hereon *Moses* desireth for
 the full satisfaction of his soul (as the nearer any one is unto
 God, the more earnest will be his desire after the full fruition
 of him) that he might have *a sight of his Glory*, not of that
 created Glory in the tokens of his Presence and Power which
 he had beheld, but of the *increated Glory* of his Essence and
 Being. Through a transport of Love to God, he would have
 been in Heaven whilst he was on the Earth; yea desired more
 than Heaven it self will afford, if he would have seen the
 Essence of God with his Corporeal Eyes. In answer hereunto
 God tells him, *that he cannot see his face and live*; none can
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have either bodily sight or direct mental Intuition of the Divine Being. But this I will do, saith God, *I will make my Glory pass before thee, and thou shalt see my back parts*, Exod. 33, 18, 19, 20, 21, 22, 23, &c. This is all that God would grant, namely, such *external Representations* of himself in the Proclamation of his Name, and created Appearances of his Glory, as we have of a man whose *back parts only* we behold as he passeth by us. But as to the *Being of God*, and his subsistence in the *Trinity of Persons*, we have no direct Intuition into them, much less Comprehension of them.

3. It is evident therefore that our Conceptions of God, and of the Glorious Properties of his Nature, are both ingenerated in us, and regulated under the Conduct of *Divine Revelation*, by Reflections of his Glory on other things, and Representations of his Divine Excellencies in the Effects of them. So the invisible things of God, *even his eternal Power and Godhead, are clearly seen, being manifested and understood by the things that are made*, Rom. 1, 20. Yet must it be granted, that no meer Creature, not the Angels above, not the Heaven of Heavens, are meet or able to receive upon them, such *Characters* of the Divine Excellencies, as to be a compleat satisfactory Representation of the *Being and Properties* of God, unto us. They are all *finite* and limited, and so cannot properly represent that which is *infinite* and immense. And this is the true Reason why all Worship or *Religious* Adoration of them is Idolatry. Yet are there such effects of God's Glory in them, such impressions of Divine Excellencies upon them, as we cannot comprehend nor search out unto Perfection. How little do we conceive of the Nature, Glory and Power of *Angels*? so remote are we from an immediate comprehension of the uncreated Glory of God, as that we cannot fully apprehend, nor conceive aright, the reflection of it on Creatures in themselves finite and limited.

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Hence they thought of old when they had *seen an Angel*, that so much of the Divine Perfections had been manifested unto them that thereon they *must dye*, *Judg. 13. 21, 22.* Howbeit they come infinitely short of making any *complete Representation* of God, nor is it otherwise with any Creature whatever.

4. Mankind seemed to have alwaies had a *common Apprehension*, that there was need of a nearer and more full Representation of God unto them, than was made in any of the Works of Creation or Providence. The *Heavens indeed declared his Glory*, and the Firmament always shewed his handy work. The *Invisible things* of his eternal Power and Godhead, were continually made known by the things that are made. But men generally miscarried and missed it in the Contemplation of them, as the *Apostle* declares, *Rom. 1.* For still they were influenced by a common Presumption, that there must be a *nearer* and more evident Manifestation of God; that made by the Works of Creation and Providence being not sufficient to guide them unto him. But in the pursuit hereof, they utterly ruined themselves. They would do what God had not done. By common Consent they *framed Representations of God* unto themselves; and were so besotted therein, that they utterly lost the benefit which they might have received by the Manifestation of him in the Works of the Creation, and took up with most foolish Imaginations. For whereas they might have learned from thence, the *Being of God*, his Infinite Wisdom, Power and Goodness, namely, in the Impressions and *Characters* of them on the things that were made; in their own *Representations* of him, they changed the *Glory of the Invisible God into an Image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things*, *Rom. 1. 23.* Wherefore this common Presumption that there was no way to attain a due sense of the Divine Being, but by some *Representation* of it, though true
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in it self, yet by the craft of Satan, and foolish superstitions of the minds of men, became the occasion of all *Idolatry* and flagitious wickedness in the world. Hence were all those *ἐπιφάνειαι*, or supposed *illustrious Appearances* of their Gods, which Satan deluded the *Gentiles* by; and hence were all the waies which they devised to bring God into Humane Nature, or the likeness of it. Wherefore in all the Revelations that ever God made of himself, his Mind and Will, he alwaies laid this practice of *making Representations of him*, under the most severe Interdict and Prohibition. And this he did evidently for these two Reasons.

1. Because it was a bold and foolish intrenching upon his *Provisional Wisdom* in the Case. He had taken care that there should be a *Glorious Image and Representation* of him self, infinitely above what any created Wisdom could find out. But as when *Moses* went into the Mount, the *Israelites* would not wait for his Return, but made a *Calf* in his stead; so mankind refusing to wait for the actual Exhibition of that *Glorious Image* of himself which God had provided, they broke in upon his Wisdom and Sovereignty, to make *some* of their own. For this Cause was God so provoked, that he gave them up to such stupid blindness, that in those things wherein they thought *to shew themselves wise*, and to bring God nearer unto them, they became contemptibly foolish, abased their Nature, and all the Noble Faculties of their minds unto *Hell*, and departed unto the utmost distance from God, whom they sought to bring near unto them.

2. Because nothing that can fall into the Invention or Imagination of men, could make any other but *false Representations* of him, and so substitute an *Idol* his place. His own immediate works have great *Characters* of his Divine Excellencies upon them, though unto us obscure and not clearly legible without the Light of Revelation. Somewhat he did of old represent of his glorious Presence, though not

of his Being, in the Visible Institutions of his Worship. But all mens Inventions to this End which are neither *Divine Works of Nature*, nor *Divine Institutions of Worship*, are all but false Representations of God, and therefore accursed by him.

Wherefore it is granted that God hath placed *many Characters* of his Divine Excellencies upon his Works of Creation and Providence; many of his *glorious Presence* upon the Tabernacle and Temple of old; but none of these things ever did or could give *such a Representation* of him, as wherein the souls of men might fully acquiesce, or obtain such Conceptions of him as might enable them to worship and honour him in a due manner. They cannot, I say, by all that may be seen in them, and learned from them, represent God as the *Compleat Object* of all our Affections, of all the actings of our souls in Faith, Trust, Love, Fear, Obedience, in that way whereby he may be glorified, and we may be brought unto the everlasting fruition of him. This therefore is yet to be enquired after. Wherefore

5. A meer *external Doctrinal Revelation* of the Divine Nature and Properties, without any *Exemplification*, or real Representation of them, was not sufficient unto the End of God in the manifestation of himself. This is done in the Scripture. But the whole Scripture is built on this Foundation, or proceeds on this Supposition, that there is a *real Representation* of the Divine Nature unto us, which it declares and describes. And as there was such a notion on the minds of all men, that some Representation of God, wherein he might be near unto them, was necessary, which arose from the consideration of the infinite distance between the Divine Nature and their own, which allowed of no measures between them; so as unto the Event God himself hath declared that in his *own way* such a Representation was needfull unto that End of the
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Manifestation of himself which he designed. For

6. All this is done in the *Person of Christ*. He is the compleat Image and Perfect Representation of the Divine Being and Excellencies. I do not speak of it absolutely, but as God proposeth himself as the *Object of our Faith*, Trust and Obedience. Hence it is *God as the Father* who is so peculiarly represented in him and by him; as he says; *he that hath seen the Son hath seen the Father also*, Joh. 14. 9.

Unto such a *Representation* two things are required.

(1.) That all the Properties of the Divine Nature, the knowledg whereof is necessary unto our present Obedience and future Blessedness, be *expressed* in it, and manifested unto us. (2.) That there be therein the *nearest approach* of the Divine Nature made unto us whereof it is capable, and which we can receive. And both these are found in the *Person of Christ*, and therein alone.

1 In the *Person of Christ* we consider both the *Constitution* of it in the *Union of his Natures*, and the Respect of it unto his *Work of Mediation*, which was the End of that Constitution. And (1.) Therein as so considered, is there a blessed *Representation* made unto us of all the Holy Properties of the Nature of God; of his Wisdom, his Power, his Goodness, Grace and Love, his Righteousness, Truth and Holiness, his Mercy and Patience. As this is affirmed concerning them all in general, or the Glory of God in them, which is seen and known only *in the face of Christ*; so it were easy to manifest the same concerning every one of them in particular, by exprefs testimonies of Scripture. But I shall at present confine my self unto the proofs of the whole Assertion which do ensue.

2. There is therein the most *incomprehensible approach* of the *Divine Nature made unto ours*; Such as all the Imaginations of men did ever infinitely fall short of; as hath been before declared

clared. In the *Assumption of our Nature into Personal Union* with himself, and our *Cognition unto God* thereby, with the *Union* which Believers obtain with him thereon, being *one in the Father and the Son, as the Father is in the Son, and the Son in the Father, Job. 17. 20, 21.* there is the nearest approach of the Divine Being unto us, that the nature of things is capable of. Both these Ends were designed in those Representations of God, which were of Humane Invention. But in both of them they utterly failed. For instead of representing any of the *Glorious Properties* of the Nature of God, they debased it, dishonoured it, and filled the minds of men with *vile Conceptions* of it. And instead of bringing God *nearer unto them*, they put themselves at an infinite moral distance from him. But my design is the Confirmation of our Assertions from the Scripture.

Col. 1. 15. He is the Image of the Invisible God. This Title or Property of *Invisible*, the Apostle here gives unto God, to shew what need there was of an *Image* or *Representation* of him unto us, as well as of one in whom he would declare the Counsels of his Will. For he intends not only the *absolute Invisibility of his Essence*, but his being *unknown unto us* in himself. Wherefore as was before observed, mankind was generally prone to make *visible* Representations of this *Invisible* God, that in them they might contemplate on him, and have him present with them as they foolishly imagined. Unto the Craft of Satan abusing this Inclination of mankind, *Idolatry* owes its Original and Progress in the World. Howbeit necessary it was that this *Invisible God* should be so represented unto us by some *Image* of him, as that we might know him, and that therein he might be worshiped according unto his own mind and Will. But this must be of his own contrivance, an Effect of his own infinite Wisdom. Hence as he absolutely rejecteth all *Images and Representations*

sentations of him of mens devisings for the Reasons before mentioned, and declares that the honour that any should think would thereby redound unto him, was not given unto him, but unto the *Devil*; so that which he hath provided himself, unto his own holy Ends and Purposes, is every way approved of him. For he will have all *mēn* honour the Son even as they honour the Father; and so, as that he who honoureth not the Son, honoureth not the Father, John 5. 23, 25.

This Image therefore is the Person of Christ; *He is the Image of the Invisible God*. This in the first place respects the Divine Person absolutely as he is the *Essential Image* of the Father; which must briefly be declared.

1. The Son is sometimes said to be *ἐν πατρί*, in the Father, and the Father in the Son. John 14. 10. *Believest thou not that I am in the Father, and the Father in me*. This is from the *Unity* or sameness of their Nature; for *he and the Father are one*, John 10. 30. Thence *all things that the Father hath are his*, chap. 16. 15. because their Nature is one and the same. With respect unto the Divine Essence absolutely considered, wherein the Father is in the Son, and the Son in the Father, the one cannot be said to be the *Image* of the other. For he and the Father are one; and one and the same thing, cannot be the Image of it self in that wherein it is one.

2. The Son is said not only to be *ἐν Πατρί*, in the Father, in the Unity of the same Essence; but also *πρὸς τὴν Πατρίαν*, or *Θεόν*, with the Father, or with God in the distinction of his Person. Joh. 1. 1. *The Word was with God, and the Word was God*. The Word was God, in the Unity of the Divine Essence; and the Word was with God, in its distinct personal subsistence. The Word, that is, the Person of the Son, as distinct from the Father, was with God, or the Father. And in this respect he is the *Essential Image* of the Father, as he is called

64 *The Person of Christ the great Representative*

called in this place, and *Heb. 1. 2.* and that because he partakes of all the same Divine Properties with the Father.

But although the *Father* on the other side be partaker of all the *Essential Divine Properties of the Son*, yet is not he said to be the *Image of the Son*. For this Property of an *Image* respects not the things themselves, but the *manner* of the participation of them. Now the *Son receives all from the Father*, and the Father nothing from the Son. Whatever belongs unto the Person of the Son, as the Person of the Son, he receives it all from the Father by Eternal Generation; For *as the Father hath life in himself, so hath he given unto the Son, to have life in himself, John 5. 26.* He is therefore the *Essential Image* of the Father, because all the Properties of the Divine Nature are communicated unto him, together with Personality from the Father.

3. In his *Incarnation* the Son was made the *Representative Image* of God unto us, as he was in his Person the *essential Image* of the Father by eternal Generation. The *Invisible God* whose Nature and Divine Excellencies our Understandings can make no approach unto, doth in him represent, exhibit, or make present unto our Faith and spiritual sense, both himself and all the glorious Excellencies of his Nature.

Wherefore our Lord Jesus, Christ the Son of God may be considered three waies.

1. Meerly with respect unto his *Divine Nature*. This is one and the same with that of the Father. In this respect the one is not the Image of the other, for both are the same.

2. With respect unto his *Divine Person* as the Son of the Father; the only begotten, the eternal Son of God. So he receives as his *Personality*, so all Divine Excellencies from the Father; so he is the *essential Image* of the Fathers Person.

3. As he took our Nature upon him; or in the Assumption of our

our Nature into *Personal Union* with himself, in order unto the work of his Mediation. So is he the only *Representative Image* of God unto us; in whom alone we see, know and learn all the Divine Excellencies, so as to live unto God, and be directed unto the Enjoyment of him. All this himself instructs us in.

He reflects it on the *Pharisees* as an Effect of their Blindness and Ignorance, that they *had neither heard the Voice of God at any time, nor seen his shape*, *Joh. 5. 37.* And in opposition hereunto he tells his Disciples, that *they had known the Father and seen him*, *Chap. 14. 7.* And the Reason he gives thereof, is *because they that knew him, knew the Father also.* And when one of his Disciples not yet sufficiently instructed in this *Mystery*, replied, *Lord shew us the Father and it sufficeth us*, *v. 9.* His answer is, *have I been so long time with you, and hast thou not known me; he that hath seen me hath seen the Father*, *v. 10.*

Three things are required unto the justification of this Assertion.

1. That the Father and he be of the *same Nature*, have the same Essence and Being. For otherwise it would not follow, that he who had *seen him had seen the Father also.* This Ground of it he declares in the next verse, *The Father is in me, and I am in the Father.* Namely, because they were one in Nature and Essence. For the Divine Nature being simply the same in them all, the Divine Persons are *in each other* by Vertue of the Oneness of that Nature.

2. That he be *distinct from him.* For otherwise there cannot be a *seeing of the Father* by the *seeing of him.* He is seen in the Son as represented by him, as his Image; the Word, the Son of the Father, as he was with God. The Unity of Nature, and the distinction of Persons, is the Ground of that Assertion of our Saviour; *he that hath seen me, hath seen the Father also.*

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3. But moreover the Lord Christ hath a respect herein unto himself in his entire Person as he was *incarnate*, and therein unto the discharge of his Mediatory work. *Have I been so long time with you, and hast thou not known me.* Whilst he was with them, dwelt among them, conversed with them, he was the great *Representative* of the Glory of God unto them. And notwithstanding this particular mistake, they did then see his Glory, the Glory of the only begotten of the Father; *Joh. 1. 14.* And in him was manifested the Glory of the Father. *He is the Image of the Invisible God.* In him God was, in him he dwelt, in him is he known, in him is he worshipped according unto his own Will, in him is there a nearer approach made unto us, by the Divine Nature, than ever could enter into the Heart of man to conceive. In the Constitution of his Person, of two Natures, so infinitely distinct and separate in themselves, and in the Work it was designed unto, the Wisdom, Power, Goodness, Love, Grace, Mercy, Holiness and Faithfulness of God, are manifested unto us. This is the One Blessed *Image of the Invisible God* wherein we may learn, wherein we may contemplate and adore all his Divine Perfections.

The same Truth is testified unto, *Heb. 1. 3.* *God spake unto us in the Son, who is the brightness of his Glory, and the express Image of his Person.* His Divine Nature is here included, as that without which he could not have made a perfect Representation of God unto us. For the Apostle speaks of him, as of him by whom the worlds were made, and who upholderth all things by the word of his Power. Yet doth he not speak of him absolutely as he was God, but also as he, who in himself purged our sins, and is sat down at the right hand on the Majesty on High, that is, in his whole Person. Herein he is *ἀπύραυτος & δόξας*, the Effulgency, the Resplendency of Divine Glory. That wherein the Divine
Glory

Glory shines forth, in an evident manifestation of it self unto us. And as a farther explication of the same Mystery, it is added, that he is the *Character or express Image* of the Person of the Father. Such an impression of all the glorious Properties of God is on him, as that thereby they become legible unto all them that believe.

So the same Apostle affirms again, that he is *the Image of God*, 2 Cor. 4. 4. In what sense, and unto what End he declares, v. 6. *We have the knowledg of the Glory of God in the face of Jesus Christ*. Still it is supposed that the Glory of God, as essentially in him is *invisible* unto us, and incomprehensible by us. Yet is there a *knowledg of it* necessary unto us, that we may live unto him, and come unto the Enjoyment of him. This we obtain only in the *face or Person of Christ* ἐν προσωπότητι Χριστοῦ; for in him that Glory is represented unto us.

This was the Testimony which the Apostles gave concerning him, when he dwelt among them in the dayes of his flesh. *They saw his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth*, Joh. 1. 14. The Divine Glory was manifest in him, and in him, they saw the Glory of the Father. So the same Apostle witnesseth again who recorded this Testimony, 1 Joh. 1. 2. *For the life was manifested, and we have seen it, and bear witness that eternal life was with the Father, and was manifested unto us*. In the Son incarnate that eternal life which was originally in and with the Father, was *manifest* unto us.

It may be said, that the *Scripture* it self is sufficient for this End of the *Declaration of God unto us*, so that there is no need of any other Representation of him; and these things serve only to turn the minds of men from learning the Mind and Will of God therein, to seek for all in the Person of Christ. But the true End of proposing these things, is to draw men unto the *diligent Study of the Scripture*, wherein alone they are

revealed and declared. And in its proper use, and unto its proper End it is *perfect* and most sufficient. It is λόγος Θεῶ, the Word of God; Howbeit it is not λόγος ἐσωδής, the internal essential Word of God, but λόγος περφόρειος, the external word spoken by him. It is not therefore, nor can be the *Image* of God, either essential or Representative, but is the Revelation and Declaration of it into us, without which we can know nothing of it.

Christ is the Image of the Invisible God, the express Image of the Person of the Father. And the principal End of the whole *Scripture*, especially of the *Gospel*, is to declare him so to be, and how he is so. What God promised by his Prophets in the holy Scriptures, concerning his Son Jesus Christ; that is fully declared in the Gospel, *Rom.* 1. 1, 2, 3, 4. The Gospel is the declaration of Christ as *the Power of God, and the Wisdom of God*, *1 Cor.* 1. 23, 24. Or an evident Representation of God in his Person and Mediation unto us, *Gal.* 3. 1. Wherefore three things are herein to be considered.

1. *Objectum reale & formale fidei*; the real formal Object of our Faith in this matter. This is the *Person of Christ* the Son of God incarnate, the *Representative Image* of the Glory of God unto us; as in the Testimonies insisted on.

2. *Medium revelans, or lumen deferens*; The means of its Revelation, or the *Objective Light* whereby the perception and knowledge of it is conveyed unto our minds. This is the *Gospel*; compared unto a *Glass* because of the prospect which we have of the *Image of God* therein, *1 Cor.* 3. 18. But without it, by any other means, and not by it, we can behold nothing of this Image of God.

3. *Lumen præparans, elevans, disponens Subiectum*. The Internal light of the mind in the saving Illumination of the Holy Spirit enabling us by that means, and in the use of it,
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Spiritually to behold and discern the Glory of God in the face of Christ, 2 Cor. 4. 6.

Through both these, in their several waies of Operation, there proceedeth from the *real Object of our Faith*, Christ as the Image of God, *a transforming Power*, whereby the Soul is changed into the *same Image*, or is made conformable unto Christ, which is that whereunto we are predestinated. But we may yet a little farther contemplate on these things, in some Instances wherein the Glory of God and our own Duty are concerned.

1. *The Glory of Gods Wisdom* is exalted, and the Pride of the Imaginations of men is proportionably debased. And in these two consists the real Foundation of all Religion in our Souls. This God designed in the dispensation of himself and his Will, 1 Cor. 1. 29, 31. This he calls us unto, Isa. 2. 22. Zech. 2. 13. As this frame of Heart is prevalent in us, so do all other Graces shine and flourish. And it is that which influences all our Duties, so far as they are acceptable unto God. And there is no Truth more instructive unto it, than that before us. It is taken for granted, and the Event hath demonstrated it to be so, that some *express Representation* should be made of God unto us; wherein we might contemplate the glorious Excellencies of his Nature, and he might draw nigh unto us, and be present with us. This therefore men *attempted* to effect and accomplish, and this God alone hath *performed* and could so do. And their several waies for this End are herein manifest. As the way whereby God hath *done* it, is the principal exaltation of his infinite Wisdom and Goodness, as shall be immediately more fully declared, so the way whereby men *attempted* it, was the highest Instance of wickedness and folly. It is, as we have declared, in *Christ alone* that God hath done it. And that therein he hath exalted and manifested the Riches, the Treasures of his
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infinite Wisdom and Goodness, is that which the Gospel, the Spirit and the Church do give Testimony unto. A more glorious Effect of *Divine Wisdom* and Goodness, a more illustrious manifestation of them, there never was, nor ever shall be, than in the finding out and Constitution of this way of the Representation of God unto us. The waies of men for the same End were so far from giving a *right Representation* of the Perfections of the Divine Nature, that they were all of them below, beneath and unworthy of our own. For in nothing did the blindness, darkness and folly of our Nature in its depraved condition ever so exert and evidence themselves, as in contriving waies for the *Representation of God unto us*, that is in *Idolatry* the worst and vilest of evils. So *Psal.* 115. 4, 5, 6, 7, 8. *Isa.* 44. *Revel.* 1. 19, 20. &c. This Pride and Folly of men, was that which lost all knowledge of God in the World, and all obedience unto him. The *Ten Commandments* are but a transcript of the Light and Law of Nature. The first of these required that God, the only true God, the Creator and Governour of all, should be *acknowledged*, worshipped, believed in, and obeyed. And the *Second* was, that we should not *make unto our selves any Image or Representation of him*. Whatever he would do himself, yet he strictly forbid that we should make any such *unto our selves*. And here began the *Apostacy* of the World from God. They did not absolutely reject him, and so cast off the first Fundamental Precept of the Law of Nature. But they submitted not unto his Wisdom and Authority in the *next*, which was evidently educed from it. They would *make Images* and Representations of him *unto themselves*. And by this Invention of their own, they first *dishonoured* him, and then *forsook* him, giving themselves up unto the Rule and Service of the Devil. Wherefore as the way that God in Infinite Wisdom found out for the *Representation* of himself

self unto us, was the only means of Recovery from the first *Apostacy*. The way found out by men unto the same End, was the great means of casting the generality of mankind into the farthest degree of a *New Apostacy* from God whereof our Nature is capable. And of the same kind will all our contrivances in what belongs unto his Worship and Glory, be found to be, though unto us they may appear both specious and necessary. This therefore should lead us into a continual admiration of the *Wisdom* and *Grace* of God; with a due sense of our own *vileness* and *baseness* by Nature. For we are in nothing better or wiser than they, who fell into the utmost folly and wickedness, in their designs for the highest End, or the Representation of God unto us. The more we dwell on such Considerations, the more Fear and Reverence of God, with Faith, Trust and Delight in him will be increased; as also Humility in our selves, with a sense of Divine Grace and Love.

2. There is a peculiar Ground of the Spiritual Efficacy of this *Representation* of God. The Revelation that he hath made of himself, and of the glorious Properties of his Nature in the works of Creation and Providence, are in themselves *clear, plain* and *manifest*, *Psal.* 19. 1, 2. *Rom.* 1. 21, 22. Those which are made in Christ are *sublime* and *mysterious*. Howbeit the *Knowledge* we have of him as he is represented unto us in Christ, is far more clear, certain, steady, effectual and operative, than any we can attain in and by all other waies of Revelation. The Reason hereof is, not only because there is a more *full and extensive* Revelation made of God, his Counsels and his Will, in Christ and the Gospel, than in all the works of Creation and Providence; but because this Revelation and Representation of God is received by *Faith* alone, the other by *Reason* only; and it is *Faith* that is the Principle of Spiritual *Light* and *Life* in us. What
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is received thereby is *operative* and *effectual* unto all the Ends of the *Life of God*. For we live by *Faith* here, as we shall by *Sight* hereafter. Reason alone especially as it is corrupted and depraved, can discern no Glory in the *Representation* of God by Christ. Yea all that is spoken thereof or declared in the Gospel, is *foolishness* unto it. Hence many live in a profession of the Faith of the *letter of the Gospel*, yet having no Light, Guide nor Conduct, but that of *Reason*, they do not, they cannot really behold the *Glory of God in the face of Jesus Christ*; nor hath the Revelation of it any *Efficacy* upon their souls. The manifestation of him in the *Light of Nature* by the works of Creation and Providence, is suited unto their Reason, and doth affect it: For that which is made in Christ, they say of it, as the *Israelites* did of *Manna* that came down from Heaven, *what is it?* we know not the meaning of it. For it is made unto *Faith* alone, and all men have not Faith. And where God *shines into the heart*, by that Faith which is of *Divine Operation*, there, with *open face we behold the Glory of God as in a glass*, or have the Knowledge of the Glory of God in the face of Jesus Christ. There is not the meanest Believer, but in the real exercise of Faith in Christ, hath more *glorious apprehensions of God*, his Wisdom, Goodness and Grace, of all his glorious Excellencies, than the most learned and wise in the world can attain unto, in the exercise of Reason, on the proper objects of it. So are these things opposed by the Apostle, 1 Cor. 1. Wherefore *Faith in Christ* is the only means of the true Knowledge of God; and the discoveries which are made of him and his Excellencies thereby, are those alone which are *effectual* to conform us unto his Image and Likeness. And this is the Reason why some men are so little affected with the Gospel, notwithstanding the continual Preaching of it unto them, and their outward profession of it: It doth not *inwardly*
affect

affect them, it produceth no blessed effects in them. Some sense they have of the *Power of God* in the Works of Creation and Providence, in his Rule and Government; and in the Workings of Natural Conscience. Beyond these they have no real sense of him. The Reason is, because they *have not Faith*, whereby alone the *Representation* that is made of God in Christ, and declared in the Gospel, is made effectual unto the souls of men. Wherefore

3. It is the highest *degeneracy* from the Mystery of Christian Religion, for men to satisfy themselves in natural discoveries of the *Divine Being* and Excellencies, without an *Acquaintance* with that perfect Declaration and Representation of them which is made in the Person of Christ, as he is revealed and declared in the Gospel. It is confessed that there may be good use made of the Evidence which *Reason* gives, or takes from its own innate Principles, with the Consideration of the external works of Divine Wisdom and Power, concerning the *Being* and Rule of God. But to rest herein, to esteem it the *best* and most *perfective* Knowledge of God that we can attain, not to rise up unto the more full, perfect and evident manifestation of himself that he hath *made in Christ*, is a declaration of our *Unbelief*, and a Virtual Renunciation of the Gospel. This is the spring of that *Declension* unto a meer *Natural Religion*, which discovers it self in many, and usually ends in the express denial of the Divine Person of Christ. For when the *proper use* of it is despised, on what grounds can the *Notion* of it be long retained? But a supposition of his *Divine Person* is the Foundation of this Discourse. Were he not the *Essential Image* of the Father in his own Divine Person, he could not be the *Representative Image* of God unto us, as he is incarnate. For if he were a man only, however miraculously produced and gloriously exalted, yet the Angels above, the glorious Hea-

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vens, the Seat and Throne of God, with other Effects of creating Power and Wisdom, would no less *represent* his Glory than it could be done in him. Yet are they no where joyntly nor separately stiled the *Image of the Invisible God*; the *brightness of his Glory*, and the *expresse Image of his Person*; nor doth God shine into our hearts to give us the Knowledge of his Glory in the face of them. And it argues the woful Enmity of the *Carnal Mind* against God, and all the Effects of his Wisdom, that whereas he hath granted us such a *glorious Image* and Representation of himself, we like it not, we delight not in the contemplation of it, but either despise it, or neglect it, and please our selves in that which is incomparably beneath it.

4. Because God is not *thus known*, it is that the Knowledge of him is so barren and fruitless in the world, as it manifests it self to be. It were easie to produce, yea endless to number the Testimonies that might be produced out of Heathen Writers, given unto the *Being* and *Existence* of God, his *Authority*, *Monarchy* and *Rule*: Yet what were the Effects of that Knowledge which they had? Besides that wretched *Idolatry* wherein they were all immerfed, as the Apostle declares, *Rom. 1.* it rescued them from no kind of wickedness and villany, as he there also manifests. And the *Virtues* which were found among them, evidently derived from other Causes, and not from the Knowledge they had of God: The *Jews* have the Knowledge of God by the *letter of the Old Testament*. But yet not knowing him in Christ, and having lost all sense and apprehension of those Representations which were made of his being in him in the Law, they continue universally a people carnal, obstinate and wicked. They have neither the *Virtues* of the Heathens among them, nor the *Power* of the Truth of Religion. As it was with them of old, so it yet continueth to be; *they profess*

profess that they know God, but in works they deny him, being abominable and disobedient, and to every good work reprobate, Titus 1. 16. So is it among many that are called Christians at this day in the world. Great pretence there is unto the Knowledge of God; yet did flagitious sins and wickedness scarce ever more abound among the Heathens themselves. It is the Knowledge of God in Christ alone that is effectually powerful to work the souls of men unto a conformity unto him. Those alone who behold the Glory of God in the face of Jesus Christ, are changed into the same Image from Glory to Glory.

CHAP. VI.

*The Person of Christ the great Repository of Sacred Truth.
Its Relation thereunto.*

Divine Supernatural Truth is called by the Apostle, the *Truth which is according to Godliness, Titus 1. 1.* Whereas therefore the Person of Christ is the great *Mystery of Godliness*, we must in the next place enquire what is the Relation of spiritual supernatural Truth thereunto. And this I shall do in pursuit of what was proposed in the foregoing Chapter, namely, that he is the great *Representative* unto the Church, of God, his holy Properties, and the Counsels of his Will.

All *Divine Truth* may be referred unto two Heads. First, that which is *essentially* so, and then that which is so *declaratively*. The first is God himself, the other are the Counsels of his Will.

God himself is the first and only *essential Truth*, in whose

Being and Nature the Springs of all Truth do lie. Whatever is *Truth*, so far as it is so, derives from him; is an emanation from that eternal Fountain of it. *Being, Truth, and Goodness*, is the Principal Notion of God, and in him they are all the same. How this is represented in Christ, as he is in himself the essential Image of the Father, and as Incarnate the Representative Image of him unto us, hath been declared.

The *Counsels of God* are the next Spring and cause, as also the subject matter or substance, of all Truth, that is so *declaratively*. *Divine Truth is the Declaration of the Counsels of God*, *Act. 20. 27.* Of them all, the Person of Christ is the sacred Repository and Treasury; In him are they to be learned. All their efficacy and use depends on their Relation unto him. He is the Center and Circumference of all the lines of Truth, that is, which is Divine, Spiritual, and Supernatural. And the beauty of it, is presented unto us only in his *face or Person*. We see it not, we know it not but as God shines into our Hearts to give us the knowledge of it therein, *2 Cor. 4. 6.*

So he testifieth of himself, *I am the Truth, John 14. 6.* He is so *Essentially* as he is one with the Father, the God of Truth, *Deut. 32. 4.* He is so *efficiently*; as by him alone it is fully and effectually declared. For *no man hath seen God at any time, the only begotten who is in the bosom of the Father, he hath declared him, Job. 1. 18.* He is so *substantially* in opposition unto the *Types and Shadows* of the Old Testament; for in him dwelt the fulness of the Godhead bodily, *Col. 2. 9.* The Body is of Christ, *v. 17.* He is so *Subjectively*; For all Divine Truth relating to the saving Knowledge of God, is treasured up in him.

In him are hid all the treasures of Wisdom and Knowledge, *Col. 2. 3.* That is the Wisdom and Knowledge of God in his Counsels concerning the Vocation, Sanctification and Salvation

tion of the Church; concerning which the Apostle falls into that holy Admiration; *O the depths of the Riches both of the Wisdom and Knowledge of God*, Rom. 11. 33. And they are called *Treasures* in a twofold account both mentioned together by the Psalmist. *How precious are thy thoughts unto me O Lord, how great is the summe of them?* They are Treasures because precious and unvaluable, and are therefore usually preferred above all earthly treasures which men most highly esteem, Prov. 3. 14, 15. And they are so because of the *greatness* of the summe of them; and therefore also called *unsearchable Riches*, Ephes. 3. 8. These precious unsearchable Treasures of the Wisdom and Knowledge of God, that is, all Divine supernatural Truths, are *hid*, or safely deposited in Christ, in and from whom alone they are to be learned and received.

So are we said to *learn the Truth as it is in Jesus*, Eph. 4. 21. And the knowledge of all Evangelical Sacred Truth, is in the Scripture most frequently expressed by the Knowledge of him, John 8. 19. chap. 17. 3. 2 Cor. 2. 14. chap. 4. 5, 6. Ephes. 1. 17 Phil. 3. 8, 10. 1 John 1. 1, 2. chap. 2. 4, 13, 14. chap. 5. 20. 2 Pet. 2. 20.

Setting aside what we have discoursed and proved before concerning the *laying of the Foundation of all the Counsels of God in the Person of Christ*, and the Representation of them in the ineffable Constitution thereof, I shall give some few Instances of this *Relation* of all supernatural Truth unto him; manifesting that we cannot learn them, nor know them, but with a due respect thereunto.

1. There are two things wherein the *Glory of Truth* doth consist; first, its *Light*. Secondly, its *Efficacy* or Power. And both these do all supernatural Truths derive from this Relation unto Christ. No Truth whatever brings any *Spiritual Light* unto the mind but by vertue thereof. *In him is Life,*
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and the Life is the Light of men, John 1. 4. He is the true Light which lighteth every man that cometh into the world, v. 9. Whereforeas Truth is the only means of Illumination, so it cannot communicate any light unto the mind, but only as it is a beam from him, as it is an Organ to convey it from that Fountain. Separated from him and its Relation unto him, it will not retain, it cannot communicate any real spiritual Light or Understanding to the souls of men. How should it, if all Light be originally in him, as the Scripture testifieth? Then alone is the mind irradiated with heavenly Truth, when it is received as proceeding from, and leading unto the Sun of Righteousness, the blessed spring of all spiritual Light which is Christ himself. Whatever notional Knowledge men may have of Divine Truths, as they are doctrinally proposed in the Scripture, yet if they know them not in their respect unto the Person of Christ as the Foundation of the Counsels of God; if they discern not how they proceed from him, and center in him, they will bring no spiritual saving Light unto their Understanding. For all spiritual Life and Light is in him, and from him alone. An Instance hereof we have in the Jews. They have the Scriptures of the Old Testament, wherein the substance of all Divine Truth is revealed and expressed. And they are diligent in the study of them. Howbeit their minds are not at all illuminated, nor irradiated by the Truths contained in them, but they live and walk in horrible darkness. And the only Reason hereof is, because they know not, because they reject the Relation of them unto Christ, without which they are deprived of all enlightning Power.

Efficacy or Power is the second Property of Divine Truth. And the End of this Efficacy is to make us like unto God, Eph. 4. 20, 21, 22, 23, 24. The Mortification of sin, the Renovation of our Natures, the Sanctification of our minds, hearts and

and affections, the Consolation of our souls with their Edification in all the Parts of the Life of God, and the like, are the things that God hath designed to effect by his Truth, *Joh. 17. 17.* Whence it is able to *build us up and give us an Inheritance among all them that are Sanctified, Act. 20. 32.* But it is from their Relation unto the Person of Christ, that they have any thing of this Power and Efficacy. For they have it no otherwise but as they are conveyances of his Grace unto the souls of men, So *1 Joh. 1. 1, 2.*

Wherefore as *Professors of the Truth*, if seperated from Christ as unto real Union, are *withering branches*; so *Truths professed* if doctrinally separated from him, or their respect unto him, have no living Power or Efficacy in the souls of men. When Christ is formed in the Heart by them, when he *dwelleth plentifully* in the soul through their Operation, then and not else do they put forth their proper Power and Efficacy. Otherwise they are as waters separated from the Fountain, they quickly dry up or become a noisom puddle; or as a beam interrupted from its continuity unto the Sun, is immediately deprived of light.

2. All Divine Spiritual Truths are *declarative* either of the Grace and Love of God unto us, or of our Duty, Obedience and Gratitude unto him. But as unto these things *Christ is All and in All.* We can have no due apprehensions of the Love and Grace of God, no understanding of the Divine Truths of the Word wherein they are revealed, and whereby they are exhibited unto them that believe, but in the Exercise of Faith on Christ himself. For in, by and from him alone it is, that they are proposed unto us, that we are made partakers of them. It is from *his fulness* that all Grace is received. No Truth concerning them can by any Imagination be separated from him. He is the *life and soul* of all *such Truths* without which as they are written in the Word, they are but a dead Letter,

Letter, and that of such a *Character* as is *illegible* unto us as unto any real discovery of the Grace and Love of God. And as unto those of the other sort, which are *instructive* unto us in our Duty, Obedience and Gratitude, we cannot come unto a practical compliance with any one of them but by the Aids of Grace received from him. For *without him we can do nothing*, Job. 15. 5. And he alone *understands* Divine Truth who *doth it*, Job. 7. 17. There is not therefore any one Text of Scripture which presseth our Duty unto God that we can so understand as to perform that Duty in an acceptable manner, without an actual regard unto Christ, from whom alone we receive Ability for the performance of it, and in or through whom alone it is accepted with God.

3. All the *Evidence of Divine Spiritual Truth*, and all the Foundation of our real Interest in the things whereof it is a declaration, as to benefit, advantage and comfort, depends on their Relation unto Christ. We may take an Instance in one Article of Divine Truth, which seems to be most disengaged from any such Relation, namely, *the Resurrection of the dead*. But there is no man who rightly believes or comprehends this Truth, who doth it not upon the Evidence given unto it, and Example of it in the Person of Christ *rising from the dead*. Nor can any man have a comfortable expectation or Faith of an especial Interest in a *blessed Resurrection* (which is our whole concern in that Truth, Phil. 3. 11.) but by vertue of a Mystical Union unto him as the Head of the Church that shall be raised unto Glory. Both these the Apostle insists upon at large, 1 Cor. 15. So is it with all other Truths whatever.

Wherefore all Divine Supernatural Truths, revealed in the Scripture, being nothing but the Declaration of these Counsels of God, whose Foundation was laid in the Person of Christ; and whereas they are all of them *expressive* of the

the Love, Wisdom, Goodness and Grace of God unto us, or *instructive* in our Obedience and Duty to him, all the actings of God towards us, and all ours towards him, being in and through him alone. And whereas all the Life and Power of these Truths, all their Beauty, Symmetry, and Harmony in their Union and Conjunction which is expressive of Divine Wisdom, is all from him who as a living Spirit diffused through the whole *Systeme* both acts and animates it, all the Treasures of Truth, Wisdom and Knowledge may be well said to be *hid in him*. And we may consider some things that ensue hereon.

1. Hence it is that those who reject the Divine Person of Christ, who believe it not, who discern not the Wisdom, Grace, Love and Power of God therein, do constantly reject or corrupt all other spiritual Truths of Divine Revelation, nor can it otherwise be. For they have a *consistency* only in their Relation unto the Mystery of Godliness, *God manifest* in the flesh; and from thence derive their sense and meaning. This being removed, the Truth in all other Articles of Religion immediately falls to the ground. An Instance hereof we have in the *Socinians*. For although they retain the common Notions of the Unity and Existence of the Divine Nature, which are indelibly fixed on the minds of men, yet is there no one Truth that belongs peculiarly unto Christian Religion, but they either deny it, or horribly deprave it. Many things concerning God and his Essential Properties; as his Immutability, Immensity, Præscience, they have greatly perverted. So is that fulfilled in them which was spoken by *Jude* the Apostle, *v. 10. They speak evil of the things which they know not, and what they do know naturally as brute beasts, in them they corrupt themselves.* So they do in the things mentioned whereof there are natural Notions in the minds of men. But of *Evangelical Truths*,

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which they know not, they speak evil, and deride them. The *Holy Trinity* they blaspheme; the *Incarnation* of the Son of God they scorn; the work of his Mediation in his Oblation and Intercession, with the Satisfaction and Merit of his Obedience and Suffering they reject. So do they whatever we are taught of the Depravation of our Natures by the fall, of the Renovation of them by the Holy Ghost, and unto all other Articles of our Faith do they offer violence to corrupt them. The beginning of their Transgression or Apostacy is in a disbelief of the Divine Person of Christ. That being rejected, all other Sacred Truths are removed from their *Basis* and *Center*; that which gives them their Unity and Harmony. Hereon they fluctuate up and down in the minds of men, and appearing unto them under various deceiving Colours, are easily misapprehended or disbelieved. Yea there can no direct proper Representation be made of them unto the Understandings of men. Dissolve the Knot, Center and *Harmony* in the most beautiful Composition or Structure, and every part will contribute as much unto the deformity and ruine of the whole, as it did before unto its beauty and consistency. So is it with every Doctrine, so is it with the whole Systeme of Evangelical Truths. Take the Person of Christ out of them, dissolve their Harmony in Relation thereunto, whereby we no longer *hold the Head* in the Faith and Profession of them, and the minds of men cannot deliver them from an irreconcilable difference among themselves. Hereon some of them are immediately Rejected, and some of them Corrupted. For they lose their Native Light and Beauty. They will neither agree nor consist any where but in Christ. Hence it is, that no instance can be given of any who from the Original of Christian Religion, rejected the Divine Person of Christ, and preserved any one Evangelical Truth besides pure and uncorrupted.

rupted. And I do freely confess, that all which we believe concerning the Holy Trinity, the eternal Counsels of God, the Efficacy of the Mediation of Christ, his Satisfaction and Merit, the way which we owne of the Sanctification, Justification and Salvation of the Church, are to be esteemed Fables as the *Socinians* contend, if what we believe concerning the Person of Christ, be so also.

2. Hence it is that the Knowledge and Profession of the Truth with many is so *fruitless, inefficacious and useless*. It is not known, it is not understood nor believed in its Relation unto Christ, on which account alone it conveys either Light or Power to the soul. Men profess they know the Truth, but they know it not in its proper Order, in its Harmony and use. It leads them not to Christ, it brings not Christ unto them, and so is lifeless and useless. Hence oftentimes none are more estranged from the life of God, than such as have much notional Knowledge of the doctrines of the Scripture. For they are all of them useless and subject to be abused, if they are not improved to form Christ in the soul; and transform the whole Person into his likeness and Image. This they will not effect where their Relation unto him is not understood, where they are not received and learned as a Revelation of him with the Mystery of the Will and Wisdom of God in him. For whereas he is our life, and in our living unto God we do not so much live as he liveth in us, and the life which we lead in the flesh is by the Faith of him, so that we have neither principle nor power of spiritual life but in, by and from him, whatever Knowledge we have of the Truth, if it do not effect an *Union* between him and our souls, it will be lifeless in us, and unprofitable unto us. It is *learning the Truth as it is in Jesus* which alone reneweth the Image of God in us, *Eph.* 4. 21, 22, 23, 24. Where it is otherwise, where men have Notions of Evangelical Truths but know not Christ in them,

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whatever they profess, when they come really to examine themselves they will find them of no use unto them, but that all things between God and their souls are stated on Natural Light and common Presumptions.

C H A P. VII.

Power and Efficacy communicated unto the Office of Christ for the Salvation of the Church from his Person.

IT is by the Exercise and Discharge of the *Office of Christ* as the *King, Priest and Prophet* of the Church, that we are redeemed, Sanctified and saved. Thereby doth he immediately communicate all Gospel Benefits unto us, gives us an Access unto God hereby Grace, and in Glory hereafter. For he saves us as he is the *Mediator* between God and Man. But hereon an Enquiry may be made, whence it is that the *Acts and Duties* of this *Office* of Christ in their exercise and discharge, should have such a *Power and Efficacy* with respect unto their Supernatural and Eternal Ends. For the things which depend upon them, which are effected by them, are all the principal means of the Glory of God, and the only concernments of the souls of men. And this I say is his holy *Mysterious Person*; from thence alone all Power and Efficacy is derived and transfused into his *Offices*, and into all that is due in the discharge of them.

A Truth this is of that Importance, that the Declaration and Demonstration of it, is the principal design of one *entire Book* of the holy Scriptures, namely, of the *Epistle of Paul the Apostle unto the Hebrews*. That the glorious Excellency of the Person of Christ doth enable him in the discharge

charge of his Offices to accomplish those Ends which none other though vested with the same Offices, could in the exercise of them attain unto, is the summe and substance of the *Doctrinal Part* of that Discourse. Here therefore we must a little fix our Meditations; and our Interest calls us thereunto. For if it be so, it is evident that we can receive no good, no benefit by vertue of any Office of Christ, nor any fruits of their exercise, without an actual respect of Faith unto his Person, whence all their Life and Power is derived.

God gave of old both *Kings, Priests and Prophets* unto the Church. He both anointed them unto their Offices, directed them in their discharge, was present with them in their work, and accepted of their Duties. Yet by none of them, nor by all of them together was the Church supernaturally enlightened, internally ruled, or eternally saved, nor could it so be. Some of them, as *Moses* in particular, had as much Power, and as great a Presence of God with him, as any meer man could be made partaker of. Yet was he not in his Ministry the Saviour of the Church, nor could he be so any otherwise than *Typically* and *Temporally*. The Ministry of them all was subservient unto that End, which by its own Power it could not attain.

It is evident therefore, that the Redemption and Salvation of the Church do not depend meerly on this, that God hath given one to be the *King, Priest and Prophet* of the Church, by the actings of which Offices it is redeemed and saved; but on the Person of him who was so given unto us, as is fully attested, *Isa. 9. 6, 7, 8.*

This must be declared.

Two things were required in general unto the *Person* of Christ, that his *Offices* might be effectual unto the salvation of the Church, and without them they could not so have been.

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been. And they are such as that their *Contrivance* in the Constitution of one and the same Person, no created Wisdom could reach unto. Wherefore the Infinite Wisdom of God is most gloriously manifested therein.

The first of these is that he should have a *nature provided for him*, which Originally was not his own. For in his *Divine* Nature singly considered, he had no such Relation unto them for whom he was to discharge his Offices, as was necessary to communicate the Benefit of them, nor could he discharge their principal Duties. God could not die, nor rise again, nor be exalted to be a Prince and a Saviour in his *Divine Nature*. Nor was there that especial Alliance between it and ours, as should give us an especial Interest in what was done thereby.

It was mankind in whose behalf he was to exercise these Offices. He was not to bear them immediately with respect unto the *Angels*, and therefore he took not their Nature on him, *Heb. 2. 16.* ἡ γὰρ διὰ τῶν ἀγγέλων ἐπὶ λαμβάνεται, *He took not the Nature of Angels unto him*, because he was not to be a Mediator for them, a Saviour unto them. Those of them who had sinned were left unto everlasting Ruine, & those who retained their Original Righteousness, needed no Redemption. But God prepared a *Body for him*; that is, an *Humane Nature*, *Heb. 10. 5.* The Promise hereof, namely that he should be of the seed of the Woman was the Foundation of the Church; that is, he was made so unto the Church in and by that Promise, *Gen. 3. 15.* In the accomplishment thereof he was made of a Woman, that so he might be made under the Law, *Gal. 4. 4.* And took upon him the seed of Abraham, *Heb. 2. 16.* For because the Children were partakers of flesh and blood, he also himself took part of the same, *v. 14.* For in all things it behoved him to be made like unto his Brethren that he might be a merciful and faithful High Priest in things appertaining unto God, *v. 17.* And this was absolutely necessary

cessary unto the discharge of his Offices, on the twofold account before mentioned. For,

1. Those Acts of his Offices whereon the Sanctification and Salvation of the Church do principally depend, could not be performed but in and by that Nature. Therein alone could he yield Obedience unto the Law that it might be *fulfilled in us*, without which we could not stand in Judgment before God. See *Rom. 8. 3. chap. 10. 3, 4*. Therein alone could he undergo the *Curse of the Law*, or be *made a Curse for us*, that the blessing might come upon us, *Gal. 3. 13, 14*. It was necessary that as a Priest he should have something of his own to offer unto God to make Atonement for sin, *Heb. 8. 3*. The like may be said of his whole Ministry on the Earth, of all the Effects of his Incarnation.

2. Herein that *Cognition* and *Alliance* between him and the Church, which were necessary to entitle it unto a Participation of the Benefits of his Mediation, do depend. For hereby he became our *Goel*, the next of kin, unto whom belonged the Right of Redemption, and from whom alone we could claim relief and succour in our lost condition. This is divinely and at large declared by the Apostle, *Heb. 2. 10, 11, 12, 13, 14, 15, 16, 17, 18*. Having at large explained this Context in our Exposition of that Chapter, and therein declared both the necessity and benefit of the Cognition between the Church and its High Priest, I shall not here farther insist upon it. See to the same purpose, *Ephes. 5. 25, 26, 27*. Wherefore had he not been partaker of our Nature, we could have received no Benefit, not that without which we must eternally perish, by any Office that he could have undertaken. This therefore was necessary unto the Constitution of his Person with respect unto his Offices. But

2. There was yet more required thereunto, or to render his *Offices* effectual unto their proper Ends. Not one of them could

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could have been so had he been no more than a man, had he had no Nature but ours. This I shall particularly demonstrate, considering them in their usual distribution, unto the Glory of his Divine Person, and our own Edification in Believing.

1. He could not have been the *great and singular Prophet of the Church*, had he been a man only, though never so excellent and glorious, and that for these three Reasons.

First, He was to be the Prophet of the *whole Catholick Church*, that is of all the Elect of God, of all that shall be saved in all Ages and Places, from the Beginning of the World unto the End thereof. He had a *Personal Ministry* for the Instruction of the Church whilst he was on the Earth, but his *Prophetical Office* was not confined thereunto. For that was limited unto one Nation, *Matth. 15. 24. Rom. 15. 8.* and was for a short season only. But the Church was never without a Prophet; that is one on whom it was incumbent to reveal unto it, and instruct it in the Will of God, nor can be so unto the Consummation of all things. This is Christ alone. For,

1. I take it for granted, that from the Beginning from the giving of the first Promise, the Son of God did in an especial manner *undertake the care of the Church* as unto all the Ends of the Wisdom, Will and Grace of God. And I take it for granted here; because I have proved it at large elsewhere. It evidently followeth on the Eternal compact between the Father and him unto this End. In the work which belonged hereunto, that which concerned its Instruction in the Will of God, its saving Illumination and spiritual Wisdom, is of such Importance as that without it, none can be partaker of any other Blessings whatever. In this Instruction and Illumination consists the discharge of the Prophetical Office of Christ.

2. Upon the account of his susception of his Office even before

before his Incarnation, considered as God, he is said to act in it so as to be *sent of God* unto his Work, *Mich. 5. 2.* *The Ruler of Israel whose goings forth have been from of Old, from everlasting. His goings forth are not his eternal Generation,* which consists in one individual, eternal act of the Father. But it is the egress, the exercise of his Power and Care for the Church; that is so expressed. These were from the *beginning*, the first Foundation of the Church, in answer unto his everlasting Counsels, *Zach. 2. 8.* *Thus saith the Lord of Hosts, after the Glory hath he sent me unto the Nations that spoiled you; and I will shake mine hand upon them, and they shall be a spoil to their Servants, and ye shall know that the Lord of Hosts hath sent me.* He who is sent calleth himself the *Lord of Hosts*, and affirms that he will destroy the Nations by the *shaking* of his hand, who can be no other but God himself. That is, it was the Son of God who was to be incarnate as is declared in the next words. *Sing and rejoyce Oh Daughter of Sion, for lo I come and will dwell in the midst of them saith the Lord, and many Nations shall be joyned unto the Lord in that day, and shall be my people, and I will dwell in the midst of them, and thou shalt know that the Lord of Hosts hath sent me unto thee, v. 10, 11.* He promiseth that he will dwell in the midst of the people, which was accomplished when the word was made flesh and dwelt among us, *Joh. 1. 14* which was the time of the calling of the *Gentils*, when many Nations were to be joyned unto the Lord; and those that were so called, were to be his people; *they shall be my people*; and yet in all this he was sent by the Lord of Hosts; thou shalt know that the Lord of Hosts hath sent me unto thee. Wherefore with respect unto his susception of his Offices towards the Church, the *Lord of Hosts* in the Person of the Son, is said to be sent by the *Lord of Hosts*, that is in the Person of the Father. So was he the *Prophet* of the Church

even before his Incarnation, sent or designed by the Father to instruct it, to communicate Spiritual and saving Light unto it. So he testified concerning himself unto the Jews, *before Abraham was I am, Joh. 8. 55.* Which as it invincibly proves his eternal preexistence unto his Incarnation, so it is not only intended. He was so before *Abraham*, as that the Care of the Church was then and alwaies from the Beginning on him. And he discharged this Office four waies.

1. By *Personal Appearances* in the likeness of Humane Nature, in the shape of a man as an Indication of his future Incarnation; and under those appearances instructing the Church. So he appeared unto *Abraham*, to *Jacob*, to *Moses*, to *Josuah*, as I have proved elsewhere. And those peculiar Appearances of the Person of the Son for the Instruction of Believers, are a full demonstration that the care and work of it were committed unto him in a peculiar manner. And I am not without thoughts, although I see some difficulty in it, *That the whole Old Testament wherein God perpetually treats with men by an assumption of Humane Affections unto himself, so to draw us with the cords of a man, proceeded from the Person of the Son, in a Preparation for, and prospect of his future Incarnation.*

2. By the *Ministry of Angels*. Upon his undertaking to be the Mediator for the Church with God, the Angels were in a peculiar manner put into dependance on him, even as he became a new and immediate Head unto the whole Creation. This belonged unto that especial Glory which he had with the Father *before the world was*, whereof we have treated before. All things were to be anew gathered into an Head in him, *both which are in Heaven, and which are on Earth, Ephes. 1. 10.* And he became the *first-born of every Creature, Col. 1. 15.* the Lord and Proprietor of them. Hence the whole Ministry of Angels was subordinate unto him;

him; and whatever Instruction was thereby given unto the Church in the Mind and Will of God, it was immediately from him, as the great Prophet of the Church.

3. By *sending his holy Spirit* to inspire, act and guide the Prophets by whom God would reveal himself. God spake unto them by the *mouth of his holy Prophets from the beginning of the world, Luke 1. 70.* But it was the *Spirit of Christ* that was in them, that spake by them, that revealed the things which concerned the Redemption and Salvation of the Church, *1 Pet. 1. 11, 12.* And by this Spirit he himself *Preached unto those that were disobedient in the daies of Noah,* who are now in prison for their disobedience, *1 Pet. 3. 19, 20.* For he was so the Prophet of the Church alwaies as to tender manifold Instructions unto the perishing unbelieving world. Hence is he said to *lighten every man that cometh into the world, Job. 1. 9.* by one way or other communicating to them some notices of God and his Will: For his Light shineth in, or irradiates darkness it self; that darkness which is come on the minds of men by sin, though the *darkness comprehend it not, v. 5.*

4. By the *Ministry of Holy Men*, acted and moved by his Spirit. So he gave forth the word that was written for an everlasting Rule of Faith and Obedience unto the Church.

Thus were the Office and Work of Instructing and Illuminating of the Church on his hand alone from the beginning, and thus were they by him discharged. This was not a work for him who was no more but a man. His Humane Nature had no Existence until the fulness of time, the latter daies, and therefore could effect or operate nothing before. And whereas the Apostle distinguisheth between the speaking of God *in the Son*, and his speaking *in the Prophets*, opposing the one to the other, *Heb. 1. 1, 2.* He doth it with respect unto his Personal Ministry unto the Church of the

Jews, and not with respect unto his being the peculiar Fountain of Life and Light unto the whole Church in all Ages.

It is true, we have under the Gospel many unspeakable Advantages from the *Prophetical Office* of Christ, above what they enjoyed under the Old Testament. But he was the Prophet of the Church equally in all Ages. Only he hath given out the knowledge of the Mind of God in different degrees and measures; that which was most perfect, being for many Reasons reserved unto the times of the Gospel; the summe whereof is that God designed him unto a pre-eminence above all in his own Personal Ministry.

If any shall now enquire how the Lord Christ could be the Prophet of the Church *before* he took our Nature on him and dwelt among us; I shall also ask how they suppose him to be the Prophet of the Church, now he hath left the world and is gone to Heaven; so as that we neither see him, nor hear him any more? If they shall say that he is so by *his Spirit, his Word*, and the *Ministry* which he hath ordained, I say so was he the Prophet of the Church before his Incarnation also. To confine the Offices of Christ, as unto their Vertue, Power and Efficacy unto the Times of the Gospel only, is utterly to evacuate the first Promise, with the Covenant of Grace founded thereon. And their Minds are secretly influenced by a disbelief of his Divine Person, who suppose that the Respect of the Church unto Christ in Faith, Love, Trust and Instruction commenceth from the date of his Incarnation.

Secondly, The *full Comprehension of the Mind and Will of God*, of the whole Divine Counsel concerning his Glory in the Sanctification and Salvation of the Church, could not at once reside in the mind of any meer Creature. Yet was this necessary unto him who was to be the Prophet of the Church, that is the Fountain of Truth, Life and Knowledge

ledge unto it. Hence is his Name *Wondrous, Counsellor*, as he who was participant of all the Eternal Counsels of God; whereon in him as incarnate all the Treasures of Divine Wisdom and Knowledge were hid, *Col. 2. 3.* In him this could be alone, in whom was life, and the *life was the light of men*, *John 1. 4.* God did reveal his Mind and Will by Angels and Men. But as he did it at sundry times, so he did it by several Parts, or various Parcels, not only as the Church was fit to receive it, but as they were able to communicate it. The whole of the Divine Counsels could not be comprehended, and so not declared by any of them. Hence the *Angels* themselves notwithstanding their Residence in the Presence of God beholding his face, and all the glorious Messages wherein they were employed, learned more of his Mind after the *Personal Ministry* of Christ, and the Revelation of the Mysteries of his Counsel therein, than ever they knew before, *Ephes. 3. 8, 9, 11. 1 Pet. 1. 13.* And on the account of their imperfection in the Comprehension of his Counsels, it is said that *he chargeth his Angels with folly*, *Job 4. 15.* And the best of the Prophets not only received Divine Truth by Parcels, but comprehended not the depths of the Revelations made unto them, *1 Pet. 1. 11, 12.*

To this purpose is that Divine Testimony, *John 1. 18.* *No man hath seen God at any time, the only begotten Son who is in the bosom of the Father he hath declared him.* It is of all the Prophets concerning whom it is affirmed that no man hath seen God at any time. So is it evident in the *Antithesis* between *Moses* the Principal of them, and the Lord Christ in the verse foregoing. *For the Law was given by Moses, but Grace and Truth came by Jesus Christ.* Wherefore no man, no other man or Prophet whatever, hath seen God at any time; that is, had a perfect comprehension of his Counsels, his Mind and Will as they were to be declared
unto

unto the Church. This is the Priviledge of the *only begotten Son*, who is in the bosom of the Father; not only as being his Eternal Delight and Love, but also as one acquainted with all his secret Counsels, as his fellow and participant of all his bosom thoughts.

He saies that *all that ever came before him were Theeves and Robbers, but the sheep did not hear them*, Job. 10. 5. This some of old impiously applied unto the Prophets of the Old Testament; whereas he intended it only of those *false Prophets* who pretended of themselves that they, any of them were the *Messiah* the great Shepherd of the sheep, whom his elect sheep would not attend unto. But it is true that all who went before him, neither separately nor joynly had the Knowledge of God so as to declare him fully unto the Church.

It is the most fond and wicked Imagination of the *Socinians*, invented to countenance their disbelief and hatred of his Divine Person, that during the time of his flesh *he was taken up into Heaven and there taught the Doctrine of the Gospel*, as *Mahomet* feigned concerning himself and his *Alcoran*. The Reason and Foundation of his perfect Knowledge of God was his being the only begotten Son in the bosom of the Father; and not a fictitious rapture of his Humane Nature.

To this Purpose have we his own Testimony, Job. 3. 11. *And no man hath ascended up to Heaven, but he that came down from Heaven even the Son of man which is in Heaven*. The matter whereof he treats is the Revelation of Heavenly things. For finding *Nicodemus* slow in the understanding of the Doctrine and necessity of Regeneration, which yet was plain and evident in comparison of some other heavenly Mysteries, he asks of him, *if I have told you earthly things and ye believe not*; (things wrought in the Earth and in your own

own breasts) *how will you believe if I tell you of heavenly things,* if I declare unto you the deep Counsels of the Will of God above, v. 12. But hereon a Question might arise, how he should himself come to the knowledge of these heavenly things whereof they had never heard before, and which no other man could tell them of, especially considering what he had said before, v. 11. *We speak that we do know, and testify what we have seen.* Hereof he gives an account in these words. Wherefore the *ascending into Heaven* which he denies unto all men whatever, *no man hath ascended up to Heaven*, is an entrance into all the Divine heavenly Counsels of God; no man either hath or ever had a full Comprehension of these heavenly things but he himself alone. And unto him it is ascribed on a double Account; first, *that he came down from Heaven*, secondly, that when he did so, *he yet still continued in Heaven*; which two properties give us such a description of the Person of Christ, as declare him a full Possessor of all the Counsels of God. *He descended from Heaven* in his Incarnation whereby he became the Son of man; and he is and was then in Heaven in the Essence and Glory of his Divine Nature. This is the full of what we assert. In the Knowledge and Revelation of heavenly Mysteries unto the Calling, Sanctification and Salvation of the Church, doth the Prophetical Office of Christ consist. This he positively affirms could not otherwise be, but that *he who came down from Heaven*, was also at the same Instant *in Heaven*. This is that glorious Person whereof we speak. He who being alwaies in Heaven in the Glory and Essence of his Divine Nature, came down from Heaven not locally by a mutation of his Residence, but by dispensation in the Assumption of our Nature into Personal Union with himself; he alone is meet and able to be the Prophet of the Church in the Revelation of the Heavenly Mysteries of the Counsels of the Will of God. *In him*

him alone were hid all the Treasures of Wisdom and Knowledge, Col. 2. 3. Because in him alone dwelt the fulness of the Godhead Bodily. v. 9.

I do not hereby ascribe an Infusion of *Omniscience*, of Infinite Understanding, Wisdom and Knowledge into the Humane Nature of Christ. It was and is a Creature finite and limited, nor is a capable subject of Properties absolutely infinite and immense. Filled it was with Light and Wisdom to the utmost capacity of a Creature. But it was so, not by being changed into a Divine Nature or Essence, but by the Communication of the Spirit unto it without measure. The Spirit of the Lord did rest upon him, *the Spirit of Wisdom and Understanding, the Spirit of Courage and Might, the Spirit of Knowledge, and of the Fear of the Lord, and made him of quick understanding in the Fear of the Lord, Isa. 11. 25.*

3. The Spirit of God dwelling in him in all the fulness of his Graces and Gifts, gave him an understanding peculiar unto himself; as above that of all Creatures, so beneath the Essential Omniscience of the Divine Nature. Hence some things as he was a man he *knew not*, Mark 13. 32. but as they were given him by *Revelation, Rev. 1. 1.* But he is the *Prophet* of the Church in his whole entire Person, and revealed the Counsel of God, as he was in Heaven in the bosom of the Father. Cursed be he that trusteth in man, that maketh flesh his arm, as to the Revelations of the Counsels of God. Here lies the Safety, the Security, the Glory of the Church. How deplorable is the darkness of mankind in their Ignorance of God and Heavenly things? In what waies of vanity and misery have the generality of them wandered ever since our first Apostacy from God? Nothing but Hell is more full of horreur and confusion, than the minds and waies of men destitue of heavenly Light. How miserably did those among them who boasted themselves to be

be wise, wax foolish in their Imaginations? How wofully did all their Enquiries after the Nature and Will of God, their own State, Duty and Happiness, issue in curiosity, uncertainty, vanity and fallhood? He who is infinitely good and compassionate did from the beginning give some relief in this woful state by such parcels of Divine Revelations as he thought meet to communicate unto them by the Prophets of Old, such as they were able to receive. By them he set up a *light shining in a dark place*, as the light of Stars in the night. But it was the rising of the *Sun of Righteousness* alone that dispelled the Darkness that was on the Earth, the thick Darkness that was on the people, bringing Life and Immortality to light by the Gospel. The Divine Person of the Son of God, in whom were all the Treasures of Wisdom and Knowledge, who is in the bosom of the Father hath now made known all things unto the Church, giving us the perfect *Idea* and certainty of all sacred Truth, and the full assurance of things invisible and eternal.

Three things are necessary that we may have the benefit and comfort of Divine Light or Truth. *First*, the *Fulness* of its Revelation; *Secondly*, the *Infallibility* of it, and *Thirdly*, the *Authority* from whence it doth proceed. If either of these be wanting, we cannot attain unto stability and assurance in the Faith of it, or Obedience unto it. *Full* it must be, to free us from all attempts of *fear* that any thing is detained or hidden from us, that were needful for us to know. Without this the Mind of man can never come to rest in the Knowledge of Truth. All that he knows may be useless unto him, for the want of that which he neither doth nor can know, because not revealed. And it must be *Infallible* also. For this Divine Truth whereof we treat, being concerning things *Unseen*, *Heavenly*, *Eternal* Mysteries transcending the reach of Humane Reason, nothing but the *absolute*

lute infallibility of the Revealer can bring the mind of man to assurance and acquiescence. And whereas the same Truth enjoins unto us Duties, many of them contrary unto our Inclinations, and cross unto our several Interests, the *great Guides of corrupted Nature*; the Revelation of it must proceed from Sovereign Authority, that the Will may comply with the Mind in the embracement of it. All these are absolutely secured in the *Divine Person* of the great Prophet of the Church. His Infinite Wisdom, his Infinite Goodness, his Essential Veracity, his Sovereign Authority over all, give the highest Assurance whereof a created understanding is capable, that nothing is detained from us, that there is no possibility of Errour or mistake in what is declared unto us, nor any pretence left of declining Obedience unto the Commands of the Truth that we do receive. This gives the soul *assured Rest* and Peace in the belief of things which *Eye hath not seen, nor Ear heard*, nor can enter into the heart of man to conceive. Upon the Assurance of this Truth alone can it with joy prefer things invisible and eternal above all present satisfactions and desires. In the persuasion hereof can it forego the *best* of present enjoyments, and undergo the *worst* of present evils; namely, in the experience of its present Efficacy, and choice of that future Recompence which it doth secure. And he believes not the Gospel unto his own Advantage, or the Glory of God whose Faith rests not in the *Divine Person* of Jesus Christ, the great Prophet of the Church. And he who there finds rest unto his soul, dares not admit of any Copartners with him as to Instruction in the Mind of God.

Thirdly, It was requisite unto the Office of this great Prophet of the Church, and the Discharge thereof, that he should have *Power and Authority* to send the Holy Spirit to make his Revelations of Divine Truth effectual unto the minds of men.

men. For the Church which he was to instruct, was not only in Darkneſs by reaſon of *Ignorance*, and want of Objective Light or Divine Revelations, but was *incapacitated* to receive ſpiritual things in a due manner when revealed. Wherefore it was the work of this Prophet, not only to make known and declare the Doctrines of Truth, which are our external directive Light, but alſo to *irradiate* and illuminate our minds, ſo as that we might ſavingly apprehend them. And it is no wonder if thoſe who are otherwiſe minded, who ſuppoſe themſelves able to *receive* ſpiritual things, the things of God in a due manner upon their *external propoſal* unto them, are regardless of the Divine Perſon of Chriſt as the Prophet of the Church. But hereon they will never have experience of the Life and Power of the Doctrine of the Goſpel, if the Apoſtle is to be believed, 1 Cor. 2. 9, 10, 11, 12. Now this *internal Illumination* of the minds of men unto the acknowledgment of the Truth, can be wrought in them only by the Holy Spirit of God, *Ephes.* 1. 17, 18, 19. 2 Cor. 3. 18. None therefore could be the *Prophet* of the Church, but he who had power to ſend the Holy Spirit to enable it to receive his Doctrine by the ſaving Illumination of the minds of men. And this alone he could do, whoſe Spirit he is, proceeding from him, whom he therefore frequently promiſed ſo to ſend.

Without a reſpect unto theſe things, we cannot really be made partakers of the ſaving Benefits and Fruits of the Prophetical Office of Chriſt. And this we can have only in the exerciſe of Faith on his *Divine Perſon*, which is the eternal ſpring from whence this Office derives all Life and Efficacy.

The Command of God in reſpect unto him as the Prophet of the Church, is, *This is my Beloved Son in whom I am well pleaſed, Hear him.* Unleſs we actually regard him by Faith as the only begotten Son of God, we can perform

no duty aright in the *bearing of him*, nor shall we learn the Truth as we ought. Hence it is that those who deny his *Divine Person*, though they pretend to attend unto him as the Teacher of the Church, do yet learn no Truth from him, but embrace pernicious Errours in the stead thereof. So it is with the *Socinians*, and all that follow them. For whereas they scarcely own any other Office of Christ but his *Prophetical*, looking on him as a man sent to teach the Mind of God, and to confirm his Doctrine by his Sufferings, whereon he was afterwards highly exalted of God, they learn nothing from him in a due manner.

But this respect unto the Person of Christ is that which will ingenerate in us all those holy qualifications that are necessary to enable us to know the Mind and Will of God. For hence do *Reverence, Humility, Faith, Delight and Assurance* arise and flow, without whose continual exercise in vain shall men hope to learn the Will of God by the utmost of their endeavours. And the want of these things is the cause of much of that *lifeless*, unsanctified knowledge of the Doctrine of the Gospel, which is amongst many. They learn not the Truth from Christ, so as to expect all teachings from his Divine Power. Hence they never come to know it either in its *native beauty* drawing the soul into the Love and delight of what they know, nor in its *transforming Efficacy* changing the mind into its own Image and likenesses.

Secondly; The same also is the state of things with respect unto his *Kingly Office and Power*. But this I have at large treated on elsewhere, and that much unto the same purpose; namely in the *Exposition of the third verse of the first Chapter of the Epistle unto the Hebrews*. Wherefore I shall not here enlarge upon it.

Some seem to imagine, that the *Kingly Power* of Christ, towards the Church, consists only in *external Rule* by the Gospel

pel and the Laws thereof, requiring Obedience unto the *Officers* and *Rulers* that he hath appointed therein. It is true, that this also belongs unto his Kingly Power and Rule. But to suppose that it consisteth solely therein, is an ebullition from the poisonous Fountain of the denial of his *Divine Person*. For if he be not God over all, whatever in words may be pretended or ascribed unto him, he is capable of no other Rule or Power. But indeed no one act of his Kingly Office can be aright conceived or acknowledged, without a respect had unto his *Divine Person*. I shall instance only unto this Purpose in two things in General.

1. The *Extent of his Power and Rule* gives evidence hereunto. It is over the *whole Creation of God*. *All Power is given him in Heaven and Earth*, *Matth. 28. 18.* *All things are put under his feet, he only excepted who put all things under him*, *1 Cor. 15. 27.* And he is made *Head over all things unto the Church*, *Ephes. 1. 22.* Not only those who are above the Rule of external Law, as the holy Angels; and those who have cast off all such Rule, as the Devils themselves; but all things that in their own Nature are not capable of obedience to an external Law or Rule, as the whole *inanimate Creation*, Heaven and Earth and the Sea, with all things in them and under them, *Phil. 2. 10.* with the *dead bodies of men* which he shall raise at the last day.

For this Power over the whole Creation is not only a *moral Right* to Rule and govern it; but it is also accompanied with *virtue, force*, or almighty Power to act, order, and dispose of it at his pleasure. So is it described by the Apostle from the Psalmist, *Heb. 1. 10, 11, 12.* *Thou Lord in the beginning hast laid the Foundation of the Earth, and the Heavens are the work of thy hands. They shall perish, but thou remainest, and they shall all wax old as doth a Garment. And as a Vesture shall thou fold them up, and they shall be changed; but thou*

thou art the same, and thy years fail not. That Power is required unto his Kingly Office, whereby he created all things in the beginning; and shall change them all as a man folds up a vesture, in the End. Omnipotency accompanied with Eternity and Immutability, are required hereunto.

It is a vain Imagination to suppose that this Power can reside in a *meer Creature* however glorified and exalted. All essential Divine Properties are concurrent with it; and inseparable from it. And where are the Properties of God, there is the Nature of God; for his Being and his Properties are one and the same.

If the Lord Christ as *King* of the Church be only a meer man, and be as such only to be considered, however he may be exalted and glorified, however he may be endowed with Honour, Dignity and Authority, yet he cannot put forth or act any *real Physicall Power* immediately and directly, but where he is present. But this is in Heaven only; for the *Heavens must receive him until the time of the Restitution of all things, Acts 3. 21.* And hereon his Rule and Power would be the greatest disadvantage unto the Church that could befall it. For suppose it immediately under the Rule of God even the Father; his Omnipotency and Omnipresence, his Omniscience and Infinite Wisdom, whereby he could be alwaies present with every one of them, know all their wants, and give immediate Relief according to the Counsel of his Will, was a stable Foundation for Faith to rest upon, and an everlasting spring of Consolation. But now whereas all Power, all Judgment, all Rule is committed unto the *Son*, and the Father doth nothing towards the Church but in and-by him, if he have not the same Divine Power and Properties with him, the Foundation of the Churches Faith is cast down, and the spring of its Consolation utterly stopped up.

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I cannot believe in him as my Heavenly King, who is not able by himself, and by the Vertue of his Presence with me, to make what changes and alterations he pleaseth in the Minds of men, and in the whole Creation of God, to relieve, preserve and deliver me, and to raise my body at the last day.

To suppose that the Lord Christ as the King and Head of the Church, hath not an *Infinite, Divine Power*, whereby he is able alwaies to relieve, succour, save and deliver it, if it were to be done by the alteration of the whole, or any part of God's Creation, so as that the fire should not burn, nor the water overwhelm them, nor men be able to retain their thoughts or ability one moment to afflict them; and that their distresses are not alwaies *Effects* of his Wisdom, and never from the *defect* of his Power, is utterly to overthrow all Faith, Hope, and the whole of Religion it self.

Ascribe therefore unto the Lord Christ in the exercise of his *Kingly Office*, only a *moral Power*, operative by Rules and Laws, with the help of external Instruments; deprive him of Omnipresence, and Omniscience, with infinite Divine Power and Vertue to be acted at his pleasure in and over the whole Creation, and you rase the Foundation of all Christian Faith and Hope to the ground.

There are no true Believers who will part with their Faith herein for the whole World; namely, that the Lord Jesus Christ, is able by his *Divine Power* and Presence immediately to aid, assist, relieve, and deliver them in every moment of their surprizals, fears and dangers, in every trial or Duty they may be called unto, in every difficulty they have to conflict withal. And to expect these things any otherwise but by vertue of his Divine Nature, is wofully to deceive our own souls. For this is the Work of God.

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2. The *Rule* of Christ as King of the Church is *internal* and *spiritual* over the Minds, Souls and Consciences of all that do believe. There is no *one gracious acting of Soul* in any one Believer at any time in the whole World, either in opposition unto Sin, or the Performance of Duty, but it is influenced and under the Guidance of the Kingly Power of Christ. I suppose we have herein not only the Common Faith, but also the common spiritual sense and experience of them all. They know that in their *Spiritual life* it is he that liveth in them as the efficient cause of all its acts, and that without him they can do nothing. Unto him they have respect in every the most secret and retired actings of Grace, not only performed as *under his Eye*, but *by his assistance*; on every occasion do they immediately in the internal actings of their minds look unto him, as one more present with their souls than they are with themselves; and have no thoughts of the least distance of his Knowledge or Power. And two things are required hereto.

1. That he be *αἰσθητός*, that he have an actual *Inspection* into all the frames, dispositions, thoughts and internal actings of all Believers in the whole world, at all times, and every moment. Without this, he cannot bear that *Rule* in their Souls and Consciences which we have described, nor can they act *Faith* in him, as their occasions do require. No man can live by Faith on Christ, no man can depend on his Sovereign Power, who is not perswaded, that all the frames of his heart, all the secret groans and sighs of his spirit, all the inward labourings of his soul against sin, and after conformity to himself, are continually under his Eye and Cognizance. Wherefore it is said that *all things are naked and opened unto his eyes*, Heb. 4. 13. And he saies of himself, that he *searcheth*, that is, knoweth the hearts and reins of men, Rev. 2. 23. And if these things are not the peculiar Proper-
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ties of the Divine Nature, I know nothing that may be so esteemed.

2. There is required hereunto, an *Influence of Power* into all the internal actings of the souls of Believers; an intimate efficacious operation with them in every duty, and under every temptation. These all of them, do look for, expect and receive from him, as the King and Head of the Church. This also is an Effect of Divine and Infinite Power. And to deny these things unto the Lord Christ, is to rase the Foundation of Christian Religion. Neither *Faith* in him, nor *Love* unto him, nor *Dependance* on him, nor *Obedience* unto his Authority, can be preserved one moment, without a pervasion of his immediate *Intuition* and Inspection into the hearts, minds and thoughts of all men, with a *real Influence* into all the actings of the Life of God in all them that believe. And the want of the Faith hereof, is that which hath disjoyned the minds of many from adherence unto him; and hath produced a lifeless carcass of Christian Religion, instead of the saving Power thereof.

Thirdly, The same may be said concerning *his Sacerdotal Office*, and all the Acts of it. It was in and by the *Humane Nature* that he offered himself a Sacrifice for us. He had *somewhat of his own* to offer, *Heb. 8. 3.* And to this end a *Body was prepared for him, chap. 10. 5.* But it was not the work of a man by *one offering*, and that of *himself*, to expiate the sins of the whole Church, and for ever to perfect them that are sanctified, which he did, *Heb. 10. 14.* *God was to purchase his Church with his own blood, Acts 20. 28.* But this also I have spoken to at large elsewhere.

This is the summe of what we plead for. We can have no due Consideration of the *Offices* of Christ, can receive no benefit by them, nor perform any *Act of Duty* with respect unto them, or any of them, unless Faith in his Divine Per-

son be actually exercised as the Foundation of the whole. For that is it whence all their Glory, Power and Efficacy are derived. Whatever therefore we do with respect unto his *Rule*, whatever we receive by the *Communication of his Spirit* and Grace, whatever we *learn* from his *Word* by the Teachings of his Spirit, whatever Benefit we believe, expect and receive by his *Sacrifice* and Intercession on our behalf, our Faith in them all, and concerning them all, is terminated on his *Divine Person*. The Church is saved by his *Offices*, because they are *his*. This is the substance of the Testimony given concerning him, by God even the Father, *1 John 5 10, 11. This is the Witness that God hath testified concerning his Son, that God hath given unto us eternal life, and this life is in his Son*. Eternal Life is given unto us, as it was wrought out and procured by the Mediation of Christ on our behalf. But yet *in him* it was originally, and *from him* do we receive it in the discharge of his Office; for this Life is in the Son of God.

Hence it is that all those by whom the *Divine Person of Christ* is denied, are forced to give such a description of his *Offices*, as that it is utterly impossible that the Church should be saved by the discharge of them.

C H A P. VIII.

The Faith of the Church under the Old Testament in and concerning the Person of Christ.

A Brief View of the *Faith of the Church under the Old Testament* concerning the Divine Person of Christ, shall close these Discourses, and make way for those that ensue, wherein our own Duty with respect thereunto shall be declared.

That the Faith of all believers from the Foundation of the World had a *respect unto him*, I shall afterwards demonstrate; and to deny it, is to renounce both the Old Testament and the New. But that this Faith of theirs did principally respect *his Person*, is what shall here be declared. Therein they knew was laid the Foundation of the Counsels of God for their Deliverance, Sanctification and Salvation. Otherwise it was but little they clearly understood of his *Office*, or the way whereby he would redeem the Church.

The Apostle *Peter* in the Confession he made of him *Matth. 16.16*, exceeded the Faith of the *Old Testament* in this, that he applied the Promise concerning the *Messiah*, unto that individual Person. *Thou art Christ the Son of the living God.* He that was to be the Redeemer and Saviour of the Church. Howbeit *Peter* then knew little of the way and manner whereby he was principally so to be. And therefore when he began to declare them unto his Disciples, namely that they should be by *his death and sufferings*, he in particular was notable to comply with it, but saith he, *Master that be far from thee, v.22.* As *flesh and blood*, that is his own Reason and understanding did not reveal or declare him unto *Pe-*

ter to be the Christ the Son of the living God; but the Father which is in Heaven; so he stood in need of fresh assistance from the same *Almighty hand* to believe that he should redeem and save his Church by his death. And therefore he did refuse the external Revelation and Proposition of it, though made by Christ himself, untill he received internal Aid from above. And to suppose that we have Faith now in Christ or his death, on any other Terms, is an evidence that we have no Faith at all.

Wherefore the Faith of the Saints under the Old Testament did principally respect the *Person of Christ*, both what it was, and what it was to be in the fulness of time when he was to become the *seed of the Woman*. What his especial work was to be, and the Mystery of the Redemption of the Church thereby, they referred unto his own Wisdom and Grace; only they believed that *by him* they should be saved from the hand of all their Enemies, or all the evil that befell them on the account of the *first sin* and Apostacy from God.

God gave them indeed *Representations* and *Prefigurations* of his Office and Work also. He did so by the *High Priest* of the Law, the *Tabernacle* with all the Sacrifices and Services thereunto belonging. All that *Moses* did as a Faithful Servant in the House of God, was but a *Testimony of those things which were afterwards to be declared*, *Heb. 3. 5*. Howbeit the Apostle tells us that all those things had but a *shadow of good things to come, and not the very Image of the things themselves*, *Heb. 10. 1*. And although they are now to us full of *Light* and *Instruction*, evidently expressing the principal Works of Christs Mediation, yet were they not so unto them. For the *Vail* is now taken off from them in their accomplishment, and a declaration is made of the Counsels of God in them by the Gospel. The meanest believer may now find out more of the Work of Christ in the *Types* of the Old Testament, than
any

any *Prophets* or *Wise men* could have done of old. Therefore they alwaies earnestly longed for their accomplishment; that the day might break, and the *Shadows* fly away by the rising of the Sun of Righteousness with healing in his Wings. But as unto his *Person*, they had glorious Revelations concerning it, and their Faith in him was the life of all their Obedience.

The *first Promise* which established a new intercourse between God and man was concerning his *Incarnation*, that he *should be the seed of the woman*, *Gen. 3. 15.* that is, that the Son of God should be *made of a woman, made under the Law*, *Gal. 4. 4.* From the giving of that Promise the Faith of the whole Church was fixed on him, whom *God would send in our Nature*, to redeem and save them. Other way of Acceptance with him there was none provided, none declared, but only by Faith in this Promise. The design of God in this Promise, which was to reveal and propose the *only Way* which in his Wisdom and Grace he had prepared for the deliverance of mankind from the state of sin and Apostacy whereunto they were cast, with the nature of the Faith and Obedience of the Church, will not admit of *any other Way of Salvation*, but only Faith in him who was thus promised to be a *Saviour*. To suppose that men might fall off from Faith in God by the Revelation of himself in this Promise, and yet be saved by attending to Instructions given by the *Works of Creation* and Providence, is an Imagination that will no longer possess the minds of men, than whilst they are ignorant of, or do forget what it is to believe and to be saved.

The great Promise made unto *Abraham* was, that he should *take his seed upon him*, in whom all the Nations of the Earth should be blessed, *Gen. 12. 3. chap. 15. 18. chap. 22. 18.* which Promise is explained by the Apostle, and applied unto Christ, *Gal. 3. 10.* Hereon *Abraham believed on the Lord,*
and

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and it was counted unto him for Righteousness, *Gen. 15.6.* For he saw the day of Christ and rejoyced, *John 8. 56.*

The Faith that *Jacob* instructed his Sons in, was, that the *Shilo* should come, and unto him should be the gathering of the Nations, *Gen. 49. 10.* *Jobs* Faith was that his Redeemer was the living One, and that he should stand on the Earth in the latter daies, *Job. 29. 25.*

The Revelations made unto *David* principally concerned his Person and the Glory thereof, see *Psal. 2. 45. 68. 72, 110, 118.* especially *Psal. 45th.* and the *72d.* compared, which give an account of their apprehensions concerning him.

The Faith of *Daniel* was that God would shew mercy for the Lods Sake, *Dan. 9. 17.* and of all the Prophets; that the Redeemer should come to *Sion*, and from them that turn from Transgression in *Jacob*, *Isa. 59. 20.*

Of the same Nature were all his Personal Appearances under the Old Testament, especially that most illustrious Representation made of him unto the Prophet *Isaiah. Chap. 6.* And the glorious Revelation of his name, *Chap. 9. 6.*

It is true that both these and other Prophets had Revelations concerning his sufferings also. For the Spirit of Christ that was in them testified beforehand of his suffering and the glory that should ensue, *2 Pet. 1. 11.* an illustrious Testimony whereunto we have given us, *Psal. 22* and *Isa. 53.* Nevertheless their conceptions concerning them were dark and obscure. It was his Person that their Faith principally regarded. Thence were they filled with Desires and Expectations of his coming, or his exhibition and appearance in the flesh. With renewed Promises hereof did God continually refresh the Church in its straits and difficulties. And hereby did God call off the body of the people from trust in themselves, or boasting in their present priviledges, which they were exceedingly prone unto.

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In process of time this Faith which wrought effectually in the *Church of Israel*, degenerated into a *lifeless Opinion*, that proved the ruine of it. Whilst they really lived in the Faith of him as *the Saviour and Redeemer of the Church* from all its spiritual Adversaries, as he who was to make *an end of sin, and bring in everlasting Righteousness*, unto whom all their present Ordinances were subservient and directive; all Grace, Love, Zeal and patient waiting for the accomplishment of the Promise, flourished among them. But in process of time growing carnal, trusting in their *own Righteousness and the Priviledges* which they had by the Law, their Faith concerning the *Person of Christ* degenerated into a corrupt, obstinate opinion that he should be only a *Temporal King and Deliverer*; but as unto Righteousness and Salvation they were to trust unto themselves and the Law. And this prejudicate Opinion being indeed a renunciation of all the Grace of the *Promises* of God, proved their utter ruine. For when he came in the flesh, after so many Ages, filled up with continued expectations, they rejected and *despised him* as one that had neither *form nor comeliness* for which he should be desired. So doth it fall out in other Churches. That which was *Faith* truly Spiritual and Evangelical in their first planting, becomes a *lifeless Opinion* in succeeding Ages. The *same Truths* are still professed, but that profession springs not from the same Causes, nor doth it produce the same Effects in the hearts and lives of men. Hence in process of time, some Churches continue to have an appearance of the *same body* which they were at first, but being examined, are like a *lifeless, breathless carcass*; wherein the animating Spirit of Grace doth not dwell. And then is any Church as it was with that of the *Jews*, nigh to destruction, when it corrupts formerly professed Truths, to accommodate them unto the present lusts and inclinations of men.

C H A P. IX.

Honour due to the Person of Christ; the Nature and Causes of it.

MAny other Considerations of the same nature with those foregoing relating unto the Glory and Honour of the *Person of Christ*, may be taken from all the Fundamental Principles of Religion. And our Duty it is in them all, to consider the *Apostle and High Priest of our Profession the Author and Finisher of our Faith*. I shall not insist on more, but proceed unto those Principles of Truth which are immediately directive of our *Duty* towards him; without diligent attendance whereunto, we do but in vain bear the name of *Christians*. And the substance of what is designed may be included in the following Assertion.

The Glory, Life and Power of Christian Religion, as Christian Religion, and as seated in the souls of men, with all the Acts and Duties which properly belong thereunto, and are therefore peculiarly Christian, and all the Benefits and Priviledges we receive by it, or by vertue of it, with the whole of the Honour and Glory that arise unto God thereby, have all of them their formal nature and reason, from their Respect and Relation unto the Person of Christ; nor is he a Christian who is otherwise minded.

In the confirmation hereof it will appear what Judgment ought to be passed on that enquiry, which after the uninterrupted Profession of the *Catholick Church* for so many Ages of a Faith unto the contrary, is begun to be made by some amongst us; namely, *of what use is the Person of Christ in Religion*. For it proceeds on this supposition, and is determined accordingly, that there is something in Religion wherein the
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Person of Christ is of no use at all. A vain Imagination, and such as is destructive unto the whole real intercourse between God and man, by the one and only Mediator.

The respect which we have in *all acts of Religion* unto the Person of Christ may be reduced unto these four Heads; (1.) *Honour.* (2.) *Obedience.* (3.) *Conformity.* (4.) *The use* we make of him, for the attaining and receiving of all Gospel Priviledges, all Grace and Glory. And hereunto the whole of our Religion as it is *Christian or Evangelical* may be reduced.

1. The *Person of Christ is the Object of Divine Honour and Worship.* The formal Object and Reason hereof is the *Divine Nature*, and its *essential infinite Excellencies.* For they are nothing but that Respect unto the Divine Being, which is due unto it from all rational creatures regulated by Revelation, and enforced by Divine Operations. Wherefore the Person of Christ is primarily the Object of Divine Honour and Worship, upon the account of his *Divine Nature* and *Excellencies.* And those who denying that Nature in him, do yet pretend to *Worship him with Divine and Religious Adoration*, do but Worship a *Golden Calf* of their own setting up; for a Christ who is not *over all God Blessed for ever*, is not better And it implies a contradiction, that any Creature should on any account, be the immediate proper Object of Divine Worship; unless the Divine Essential Excellencies be communicated unto it, or transfused into it, whereby it would cease to be a Creature. For that Worship is nothing but the *Ascription of Divine Excellencies* unto what is so Worshipped.

But we now consider the Lord Christ, in his whole entire Person, the Son of God incarnate, *God manifest in the flesh* His infinite Condescension in the Assumption of our Nature, did no way divest him of his Divine Essential Excellencies. For a time, they were shadowed and veiled thereby, from the Eyes of men; when he *made himself of no Reputation,*

tion, and took on him the form of a Servant. But he eternally and unchangeably continued *in the form of God, and thought it no Robbery to be equal unto him*, Phil. 2. 6, 7. He can no more really and essentially by any act of Condescension or Humiliation, cease to be God, than God can cease to be. Wherefore his being cloathed with our Nature, derogates nothing from *the true Reason* of Divine Worship due unto him, but adds an *effectual Motive* unto it. He is therefore the immediate Object of all Duties of Religion, internal and external. And in the Dispensation of God towards us, none of them can be performed in a due manner without a respect unto him.

This then in the first place is to be confirmed; namely, that all Divine Honour is due *unto the Son of God incarnate*, that is the Person of Christ.

John 5. 23. It is the will of the Father, *That all men should honour the Son, even as they honour the Father: He that honoureth not the Son, honoureth not the Father that sent him.* Some Considerations on this Divine Testimony will confirm our Position. It is of the Son Incarnate that the words are spoken; as all Judgment was committed unto him by the Father, as he was *sent by him*, ver. 22. That is, of the whole Person of Christ in the exercise of his Mediatory Office. And with respect hereunto it is, that the Mind of God is peculiarly revealed. The way whereby God manifesteth his *Will*, that all men should thus *Honour the Son*, as they Honour the Father, is by committing all Power, Authority and Judgment unto him; ver. 20, 21, 22. *For the Father loveth the Son, and sheweth him all things that himself doth; and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all Judgment unto the Son.* Not that these things are the *formal Reason* and Cause
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of the Divine Honour which is to be given him ; but they are Reasons of it, and Motives unto it, in that they are Evidences of his being the Son of God.

But it may be said, what need is there that the Father should so interpose an Act of his Will and Sovereign Pleasure, as to this *Honouring of the Son*, seeing the sole Cause and Reason of this Divine Honour is the *Divine Nature*, which the Son is no less partaker of than the Father. I answer (1.) He doth not in this Command intend the Honour and Worship of Christ absolutely as God, but *distinctly as the Son*, which peculiar Worship was not known under the Old Testament, but was now declared necessary in the committing all Power, Authority and Judgment unto him. This is the *Honour* whereof we speak. (2.) He doth it, lest any should conceive that *as he was now sent of the Father*, and that in the *form of a Servant*, this Honour should not be due unto him. And the World was then far from thinking that it was so, and many I fear are yet of the same mind.

He is therefore to be Honoured by us, according to the Will of God, *καθώς in like manner* as we honour the Father. (1.) With the *same Honour* ; that is, Divine, Sacred, Religious and Supreme. To honour the Father with other honour, is to dishonour him. When men design to give Glory and Honour to God which is not truly Divine, it is Idolatry. For this Honour in truth is nothing but the Ascription of all Infinite Divine Excellencies unto him. Whereon when men ascribe unto him that which *is not so*, they fall into *Idolatry* by the worship of their own Imaginations. So was it with the *Israelites* when they thought to have given Glory to God, by making a *Golden Calf* whereon they proclaimed a feast unto *Jehovah* *Exod. 32.5.* And so was it with the *Heathen* in all their Images of God, and the Glory which they designed to give him thereby, as the Apostle declares,

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Rom. 1. 23, 25. This is one kind of Idolatry, as the other is, the ascribing unto creatures, any thing that is proper and peculiar unto God, any Divine Excellency. And we do not honour *God the Father* with one kind of honour, and the Son with another. That were not to Honour the Son *as* we honour the Father, but in a way infinitely different from it. (2.) In the *same manner*, with the same Faith, Love, Reverence and Obedience, alwaies, in all things, in all Acts and Duties of Religion whatever.

This *distinct Honour* is to be given unto the Person the Son by virtue of this command of the Father, though originally on the Account of his *Oneness* in Nature with the Father. And our Duty herein is pressed with the highest Enforcement; *he that honours not the Son, honours not the Father. He who denieth the Son (herein) hath not the Father; but he that acknowledgeth the Son hath the Father also, 1 Joh. 2. 23.* For this is the record, that God hath given unto us eternal life, and this life is in the Son. He that hath the Son, hath life, and he that hath not the Son hath not life; chap. 5. 11, 12. If we are wanting herein; whatever we pretend we do not worship nor honour God at all.

And there is Reason to give this caution; Reason to fear that this great fundamental Principal of our Religion, is, if not *disbelieved*, yet not *much attended unto* in the World. Many who profess a respect unto the *Divine Being*, and the worship thereof, seem to have little regard unto the *Person of the Son* in all their Religion. For although they may admit of a customary Interposition of his name in their Religious Worship; yet the same distinct veneration of him as of the Father, they seem not to understand, or to be exercised in. Howbeit all the Acceptance of our Persons and Duties with God, depend on this one condition, *that we honour the Son, even as we honour the Father.* To honour the Son as we ought to

to honour the Father, is that which makes us Christians, and which nothing else will so do.

This honour of the Person of Christ may be considered in the Duties of it, wherein it doth consist; and in the Principle, Life, or Spring of those Duties.

The Duties whereby we ascribe and express Divine Honour unto Christ, may be reduced unto two Heads. (1.) *Adoration.* (2.) *Invocation.*

Adoration is the Prostration of soul before him as God, in the acknowledgment of his Divine Excellencies and the Ascription of them unto him. It is expressed in the Old Testament by השתחוה, that is, *humbly to bow down our selves or our souls unto God.* The LXX render it constantly by προσκύνηω; which is the word used in the New Testament unto the same purpose. The Latines expressed it usually by *adoro.* And those words, though of other derivations, are of the same signification with that in the Hebrew; And they do all of them include some *external sign* of inward Reverence, or a readiness thereunto. Hence is that expression, *He bowed down his Head and worshipped.* See Psal. 95.6. And these *External signs* are of two sorts. (1.) Such as are *natural* and occasional. (2.) Such as are *solemn*, stated or instituted. Of the first sort are the lifting up of our eyes and hands towards Heaven upon our thoughts of him; and sometimes the casting down of our whole Persons before him, which deep thoughts with Reverence will produce. *Outward instituted signs* of this internal Adoration are all the *Ordinances of Evangelical worship.* In and by them do we solemnly profess and express our inward veneration of him. Other waies may be invented to the same purpose, but the Scripture knows them not, yea condemns them. Such are the Veneration and Adoration of the pretended *Images* of him, and of the *Host*, as they call it, among the *Papists.*

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This *Adoration* is due continually to the Person of Christ, and that as in the exercise of the Office of Mediation. It is due unto him from the whole rational Creation of God. So is it given in charge unto the Angels above. For when he brought the first begotten in the world, he said, προσκυνήσατε αὐτῷ πάντες ἄγγελοι Θεοῦ, (that is השתחוה לו כל אלהים, *worship him all ye Gods*, Psal. 97. 7. *Let all the Angels of God worship him*, adore him, bow down before him, Heb. 1. 6. See our Exposition of that place; the design of the whole Chapter being to express the Divine Honour that is due unto the Person of Christ, with the Grounds thereof. This is the command given also unto the Church. *He is thy Lord, and worship thou him*, Psal. 45. 11.

A glorious Representation hereof, whether in the Church above, or in that militant here on the Earth, is given us, Rev. 5. v. 6, 7, 8, 9, 10, 11, 12, 13, 14. *And I beheld and lo, in the midst of the Throne, and of that four living Creatures, and in the midst of the Elders, stood a Lamb as it had been slain, having seven Horns and seven Eyes, which are the seven Spirits of God sent forth into all the Earth. And he came and took the Book out of the right hand of him that sate upon the Throne. And when he had taken the Book, the four Beasts and four and twenty Elders fell down before the Lamb, having every one of them harps, and golden vails full of odours, which are the Prayers of Saints. And they sung a new song, saying. Thou art worthy to take the Book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation. And hast made us unto our God Kings and Priests, and we shall reign on the Earth. And I beheld, and I heard the voice of many Angels round about the Throne, and the Beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands. Saying with a loud voice, worthy is the Lamb that was slain, to receive*

receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, Honour, Glory and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. And the four Beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

The especial *Object* of Divine Adoration, the *Motives* unto it, and the *Nature* of it, or what it consisteth in, are here declared.

The *Object* of it is Christ, not *separately*, but *distinctly* from the Father, and jointly with him. And he is proposed, (1.) As having fulfilled the work of his Mediation in his Incarnation and Oblation; as a *Lamb slain*. (2.) In his glorious Exaltation, *in the midst of the Throne of God*. The principal, thing that the Heathen of Old observed concerning Christian Religion, was that in it, *Praises were sung to Christ as unto God*.

The *Motives* unto this Adoration are the unspeakable Benefits which we receive by his Mediation; *Thou art worthy, for thou wast slain, and hast redeemed us unto God, &c.*

Hereon the *same* Glory, the *same* Honour is ascribed unto him as unto God the Father; *Blessing, Honour, Glory and Power*, be unto him that sits on the Throne, and unto the Lamb for ever and ever.

The *Nature* of this Adoration is described to consist in three things. (1.) *Solemn Prostration*. And the four living Creatures said, *Amen*. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever. So also is it described, *chap. 4. 10, 11.* (2.) In the *Ascription* of all Divine Honour and Glory, as is at large expressed, *ver.*

11, 12, 13. (3.) In the way of expressing the design of their souls in this Adoration which is by the praises; *they sung a new song*; that is, of Praise, for so are all those *Psalms* which have that Title of a *new song*. And in these things, namely, solemn prostration of soul in the acknowledgment of Divine Excellencies, Ascriptions of Glory and Honour with Praise, doth Religious Adoration consist. And they belong not unto the great holy Society of them who worship above & here below, whose hearts are not alwaies ready unto this solemn *Adoration of the Lamb*, and who are not on all occasions exercised therein.

And this Adoration of Christ doth differ from the Adoration of God absolutely considered, and of God as the Father, not in its *Nature*, but meerly on the account of its *especial Motives*. The principal Motive unto the Adoration of God *absolutely considered*, is the work of Creation, the Manifestation of his Glory therein, with all the effects of his Power and Goodness thereon ensuing. So it is declared, *Rev. 4. 8, 9, 10, 11. Thou art worthy O Lord to receive Glory, and Honour, and Power, for thou hast created all things, and for thy pleasure they are and were created.* And the principal Motive unto the Adoration and Worship of God as the Father, is that *eternal Love*, Grace and Goodness, which he is the Fountain of in a peculiar manner, *Eph. 1. 4, 5.* But the great *Motive* unto the Adoration of Christ is the *work of Redemption*, *Rev. 5. 12. Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, Strength, and Honour, and Glory, and Blessing.* The Reason whereof is given, *ver. 9, 10. For thou was slain and hast redeemed us unto God by thy blood, and hast made us unto our God Kings and Priests.* The Adoration is the same, *ver. 13. Blessing, Honour, Glory and Power be unto him that sitteth on the Throne and unto the Lamb for evermore.* But the immediate *Motives* of it are different, as its Objects are distinct.

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Herein no small part of the Life of Christian Religion doth consist. The humbling of our souls before the Lord Christ from an apprehension of his Divine Excellencies, the Ascription of Glory, Honour, Praise, with thanksgiving unto him on the great Motive of the work of Redemption with the blessed effects thereof, are things wherein the Life of Faith is continually exercised. Nor can we have any Evidence of an Interest in that blessedness which consists in the eternal Assignment of all Glory and Praise unto him in Heaven, if we are not exercised unto this worship of him, here on Earth.

Invocation is the second general Branch of *Divine Honour*, of that Honour which is due and paid unto the Son, as unto the Father. This is the first exercise of Divine Faith, the breath of the spiritual Life. And it consisteth in two things, or hath two parts. (1.) An *Ascription* of all Divine Properties and Excellencies unto him whom we invoke. This is essential unto prayer, which without it is but vain babbling. Whoever cometh unto God hereby, must believe that he is and that he is the Rewarder of them that diligently seek him. (2.) There is in it also a *Representation* of our Wills, Affections and Desires of our souls unto him on whom we call, with an expectation of being heard and relieved, by vertue of his infinitely Divine Excellencies. This is the proper acting of Faith with respect unto our selves; and hereby it is our Duty to give Honour unto the Person of Christ.

When he himself died in the flesh, he committed his departing soul by *solemn Invocation* into the hands of his Father, *Psal. 31. 5. Luke 23. 46. Father into thy hands I commit my Spirit.* And to evidence that it is the Will of God, that we should honour the Son, as we honour the Father, even as the Son himself in his Humane Nature, who is our Example, honoured the Father. He who first died in the Faith of the Gospel, bequeathed his departing soul into the hands of *Jesus Christ* by *solemn Invocation*, *Acts 7. 59. They stoned*

Stephen, ἐπικαλέμενον, *solemnly Invocating, and saying, Lord Jesus receive my Spirit.* And having by Faith and Prayer, left his own soul safe in the hand of the Lord Jesus, he adds one Petition more unto him, wherewith he died, *Lord lay not this sin to their charge; ver. 60.* Herein did he give Divine Honour unto Christ in the especial *Invocation* of his name, in the highest Instances that can be conceived. In his first request wherein he committed his departing soul into his hands, he ascribed unto him Divine Omniscience, Omnipresence, Love and Power. And in the latter for his Enemies, Divine Authority and Mercy to be exercised in the pardon of sin. In his Example is the Rule established, for the especial *Invocation* of Christ for the effects of Divine Power and Mercy.

Hence the Apostle describeth the *Church* or Believers, and distinguisheth it, or them, from all others, by the discharge of this Duty, 1 Cor. 1. 2. *With all that call on the name of our Lord Jesus Christ, both their Lord and ours.* To call on the name of the Lord Jesus expresseth solemn *Invocation* in the way of Religious Worship. The Jews did call on the name of God. All others in their way called on the names of their Gods. This is that whereby the Church is distinguished from them all; *it calls on the name of our Lord Jesus Christ.*

He requires that as we *believe on God*, that is, the Father, so we should *believe on him also*, and therein honour the Son, as we honour the Father, Job. 14. 1. The Nature of this Faith, and the Manner how it is exercised on Christ, we shall declare afterwards. But the Apostle treating of the Nature and Efficacy of this *Invocation*, affirms that we *cannot call on him in whom we have not believed*, Rom. 10. 14. Whence it follows on the contrary, that he on whom we *are bound to believe*, on him it is our Duty to call. So the whole Scripture is closed with a Prayer of the Church unto the Lord Christ, expressing their Faith in him; *Even so come Lord Jesus, Rev. 22. 20.* There

There is not any one Reason of Prayer, not any one Motive unto it, not any consideration of its use or Efficacy, but render this *peculiar Invocation of Christ*, a necessary Duty. Two things in general are required to render the Duty of Invocation lawful and useful. First, that it have a proper *Object*; Secondly, that it have prevalent *Motives* and Encouragements unto it. These in concurrence are the formal Reason and Ground of all Religious Worship in general, and of Prayer in particular. So are they laid down as the Foundation of all Religion, *Exod. 20.2,3. I am the Lord thy God*, that is the proper Object of all Religious Worship; *which brought thee out of the Land of Egypt, out of the House of Bondage*, which being Summarily and Typically representative of all Divine Benefits, Temporal, Spiritual and Eternal, is the great Motive thereunto. The want of both these in all meer Creatures, Saints and Angels, makes the Invocation of them, not only useless, but Idolatrous. But they both eminently concur in the Person of Christ, and his Actings towards us. All the Perfections of the Divine Nature are in him, whence he is the proper Object of Religious Invocation. On this account when he Acted in and towards the Church, as the great *Angel of the Covenant*, God instructed the people unto all Religious Observance of him, and Obedience unto him, *Exod. 23. 21. Beware of him and obey his voice, provoke him not, for he will not pardon your transgressions, for my name is in him*. Because the Name of God was in him, that is, the Divine Nature with sovereign Authority to punish or pardon sin, therefore was all Religious Obedience due unto him. And no Motives are wanting hereunto. All that the Lord Christ hath done for us, and all the Principles of Love, Grace, Compassion and Power from whence what he hath so done did proceed, are all of this nature. And they are accompanied with the encouragement of his Relation unto us, and

charge concerning us. Take away this duty, and the peculiar advantage of Christian Religion is destroyed.

We have lived to see the utmost *Extreams* that Christian Religion can divert into. Some with all earnestness do press *the formal Invocation of Saints and Angels* as our duty. And some will not grant that it is *lawful* for us so to call on Christ himself.

The *Socinians* grant generally that it is *lawful* for us to call on Christ ; but they deny that it is *our Duty* at any time so to do. But as they own that it is not *our Duty*, so on their principles it cannot be *lawful*. Denying his Divine Person, they leave him not the proper object of Prayer. For Prayer without an Ascription of Divine Excellencies, as Omniscience, Omnipresence, and Almighty Power unto him whom we invoke, is but vain babbling, that hath nothing of the nature of true Prayer in it. And to make such Ascriptions unto him who by nature is not God, is Idolatrous.

The Solemn *Ordinary Worship* of the Church, and so of private Believers, in their Families and Closets, is under an especial Directory and Guidance. For *the Person of the Father*, as the Eternal Fountain of Power, Grace and Mercy, is the formal Object of our Prayers, unto whom our supplications are directed. The Divine Nature absolutely considered, is the Object of Natural Worship and Invocation: But it is the same Divine Nature in the Person of the Father, that is the proper Object of Evangelical Worship and Invocation. So our Saviour hath taught us to call on God under the name and notion of a Father, *Matth. 6. 9.* that is, his God, and our God, his Father, and our Father, *John 20. 17.* And this Invocation is to be, by and in the Name of the Son Jesus Christ, through the Aid of the Holy Spirit. He is herein considered as the *Mediator* between God and Man, as the Holy Ghost is he by whom supplies of Grace enabling us unto the acceptable

table Performance of our Duties, are actually communicated unto us. This is the way whereby God will be glorified. This is the Mystery of our Religion, that we worship God according to the *Oeconomy* of his Wisdom and Grace, wherein he doth dispence of himself unto us in the Persons of the Father, Son and Spirit. Otherwise he will not be honoured or worshipped by us. And those who in their Worship or Invocation do attempt an approach unto the Divine Nature as absolutely considered, without respect unto the Dispensation of God in the distinct Persons of the Holy Trinity, do reject the Mystery of the Gospel, and all the Benefits of it. So is it with many. And not a few, who pretend a great Devotion unto God, do supply other things into the room of Christ as *Saints and Angels*, rejecting also the Aids of the Spirit to comply with Imaginations of their own, whose Assistance herein they more approve of.

But this is the nature and method of ordinary Solemn Evangelical Invocation. So it is declared, *Ephes. 2. 18. Through him we have an Access by one Spirit unto the Father.* It is the Father unto whom we have our Access whom we peculiarly invoke; as it is expressed, *chap. 3. 14, 15, 16. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named, that he would grant you, &c.* But it is *through him*, that is, by Christ in the exercise of his Mediatory Office that we have this Access unto the Father; we ask in his Name, and for his sake, *Job. 14. 13, 14. chap. 16. 23, 24.* They did so of old, though not in that express exercise of Faith which we now attain unto, *Dan. 9. 17. Hear O Lord, and have mercy for the Lords sake.* All this are we enabled unto by *one Spirit*; through the Aids and Assistance of the Spirit of Grace and Supplication, *Rom. 8. 26, 27.* So that Prayer is our crying *Abba Father, by the Spirit of the Son, Gal. 4. 6.*
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This is farther declared, *Heb. 4. 15, 16. chap. 10. 19, 20.* Herein is the Lord Christ considered not absolutely with respect unto his Divine Person, but with respect unto his Office, that *through him our Faith and Hope might be in God, 1 Pet 1. 20.*

Wherefore it being our Duty, as hath been proved, *to invoke the Name of Christ* in a particular manner, and this being the ordinary solemn way of the Worship of the Church, we may consider on what occasions, and in what seasons this *peculiar Invocation of Christ*, who in his Divine Person is both our God and our Advocate, is necessary for us, and most acceptable unto him.

1. Times of great *Distresses in Conscience through Temptations and Desertions*, are seasons requiring an Application unto Christ by *especial Invocation*. Persons in such conditions when their souls, as the *Psalmist* speaks, *are overwhelmed in them*, are continually solicitous about *Compassion and Deliverance*. Some Relief, some Refreshment they often find in Pity and Compassion from them who either have been in the same condition themselves, or by Scripture Light do know the Terror of the Lord in these things. When their complaints are despised, and their troubles ascribed unto other causes than what they are really sensible of and feel within themselves, as is commonly done by *Physitians of no value*, it is an Aggravation of their Distress and sorrow. And they greatly value every sincere endeavour for Relief, either by counsel or prayer. In this state and condition the Lord Christ in the Gospel is proposed as full of *tender compassion*, as he alone who is able to relieve them. In that himself hath suffered being tempted, he is touched with a feeling of our Infirmities, and knows how to have compassion on them that are out of the way, *Heb. 2. 18. Chap. 4. 15 Chap. 5. 6.* So is he also, as he alone who is able to succour, to relieve and to deliver them.

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He is able to succour them that are tempted, Heb. 2. 18. Hereon are they drawn, constrained, encouraged to make Applications unto him by prayer, that he would deal with them according to his Compassion and Power. This is a season rendring the Discharge of this Duty necessary. And hereby have innumerable souls found Consolation, Refreshment and Deliverance. A time of trouble is a time of the especial exercise of Faith in Christ. So himself gives direction, *John 14. 7. Let not your hearts be troubled, ye believe in God, believe also in me.* Distinct actings of Faith on Christ, are the great means of Supportment and Relief in trouble. And it is by especial Invocation, whereby they put forth and exert themselves.

An Instance hereof as unto Temptation, and the Distress wherewith it is attended, we have in the Apostle Paul. He had a *Thorne in the flesh, a Messenger of Satan* to buffet him. Both expressions declare the deep sense he had of his Temptation, and the perplexity wherewith it was accompanied. *For this cause he besought the Lord thrice that it might depart from him, 2 Cor. 12. 7, 8.* He applied himself solemnly unto Prayer for its Removal, and that frequently. And it was the Lord, that is the Lord Jesus Christ unto whom he made his Application. For so the Name Lord is to be interpreted if there be nothing contrary in the context, as the Name of God, is of the Father, by vertue of that Rule, *1 Cor. 8. 6, 7. To us there is one God the Father, and one Lord Jesus Christ.* And it is evident also in the context. The answer he received unto his Prayer was, *My Grace is sufficient for thee, for my Power is made perfect in weakness.* And whose Power that was, who gave him that answer, he declares in the next words, *Most gladly therefore will I glory in my weaknesses, that the Power of Christ may rest upon me,* that is, the Power of him on whom he called who gave him that Answer, *My Power is made perfect in weakness.*

2. Times

2. Times of *gracious Discoveries* either of the Glory of Christ in himself, or of his Love unto us, are seasons that call for this Duty. The Glory of Christ in his Person and Offices is alwaies the same. And the Revelation that is made of it in the Scripture varieth not. But as unto our Perception and Apprehension of it; whereby our hearts and minds are affected with it in an especial manner, there are apparent seasons of it, which no Believers are unacquainted withall. Sometimes such a sense of it is attained under the Dispensation of the Word, wherein as Christ on the one hand *is set forth evidently crucified before our Eyes*, so on the other he is gloriously exalted. Sometimes it is so in Prayer, in Meditation, in Contemplation on him. As an Ability was given unto the bodily sight of *Stephen*, to see upon the opening of the Heavens, the *Glory of God, and Jesus standing at his right hand, Acts 7. 56, 57.* so he opens the vail sometimes, and gives a clear affecting discovery of his Glory unto the minds and souls of Believers: And in such seasons are they drawn forth and excited unto Invocation and Praise. So *Thomas* being surprized with an Apprehension and Evidence of his Divine Glory and Power after his Resurrection (wherein he was declared to be the Son of God with Power, *Rom. 1. 4.* cried unto him, *my Lord and my God, John 20. 28.*) There was in his words both a Profession of his own Faith, and a Solemn Invocation of Christ. When therefore we have real discoveries of the Glory of Christ, we cannot but speak to him, or of him. *These things said Isaiah when he saw his Glory and spake of him, Joh. 12. 41.* And *Stephen* upon a view of it in the midst of his enraged Enemies, testified immediately, *I see the Heavens opened, and the Son of Man standing at the right hand of God.* And thereby was he prepared for that *solemn Invocation* of his Name, which he used presently after, *Lord Jesus receive my Spirit, Act. 7. 56, 59.* And so also upon his Appearance

Appearance as the Lamb to open the Book of Prophecies; wherein there was an eminent Manifestation of his Glory; seeing none else could be found in Heaven or Earth, or under the Earth, that was able to open the Book, or so much as to look thereon, *Rev. 5. 3. The four and twenty Elders fell down before him*, and presenting all the Prayers of the Saints, *sang a new song of Praise unto him, ver. 8, 9, 10.* This is our Duty, this will be our wisdom, upon affecting discoveries of the *Glory of Christ*; namely, to apply ourselves unto him by Invocation or Praise; and thereby will the Refreshment and Advantage of them abide upon our minds.

So is it also as unto his Love. The Love of Christ is alwaies the same and equal unto the Church. Howbeit there are peculiar, seasons, of the Manifestation and Application of a sense of it unto the souls of believers. So it is when it is *witnessed* unto them, *or shed abroad* in their Hearts by the Holy Ghost. Then is it accompanied with a *constraining Power*, to oblige us to live unto him who died for us, and rose again, *2 Cor. 5. 14, 15.* And of our Spiritual life unto Christ, *Invocation* of him is no small Portion. And this sense of his Love we might enjoy more frequently than for the most part we do, were we not so much wanting unto our selves and our own concerns. For although it be an Act of Sovereign Grace in God, to grant it unto us, and affect us with it, as it seems good unto him; yet is our Duty required to dispose our hearts unto its Reception. Were we diligent in casting out all that *Filthiness and Superfluity of Naughtiness*, which corrupts our Affections, and Disposes the mind to abound in vain Imaginations; were our Hearts more taken off from the Love of the World, which is exclusive of a sense of Divine Love; did we more meditate on Christ and his Glory, we should more frequently enjoy these *constraining* visits of his Love, than now we do. So himself expresseth it, *Rev. 3. 20.*

Behold I stand at the Door and knock, if any man hear my voice and open the Door, I will come in unto him, and sup with him, and he with me. He makes intimation of his Love and Kindness unto us. But oftentimes we neither hear his voice when he speaks, nor do open our hearts unto him. So do we lose that gracious refreshing sense of his Love which he expresseth in that Promise, *I will sup with him, and he shall sup with me.* No Tongue can express that Heavenly Communion and blessed Entercourse which is intimated in this Promise. The expression is *metaphorical*, but the Grace expressed is *real*, and more valued than the whole world, by all that have experience of it. This sense of the Love of Christ, and the effect of it in communion with him, by Prayer and Praises, is divinely set forth in the Book of *Canticles*. The Church therein is represented as the *Spouse* of Christ; and as a faithful Spouse she is alwaies either solicitous about his Love, or rejoycing in it. And when she hath attained a sense of it, she aboundeth in Invocation, Admiration and Praise. So doth the Church of the New Testament upon an Apprehension of his Love, and the unspeakable fruits of it. *Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever, Amen, Rev. 1. 5, 6.* This therefore is another season that calls for this Duty.

3. *Times of Persecution for his Names sake, and for the Profession of the Gospel*, are another season rendring this peculiar Invocation of Christ both comely and necessary. Two things will befall the minds of Believers in such a season. (1.) That their thoughts will be greatly exercised *about him*, and conversant with him. They cannot but continually think and meditate on *him* for whom they suffer. None ever suffered *Persecution* on just Grounds, with sincere Ends, and in a due manner,

manner, but it was so with them. The invincible Reasons they have to suffer for him, taken from his Person, Love, Grace and Authority, from what he is in himself, what he hath done for them, and what account of all things is to be given unto him, do continually present themselves unto their minds. Wildernesses, Prisons and Dungeons have been filled with thoughts of Christ and his Love. And many in former and latter Ages have given an Account of their Communion and holy Entercourse with the Lord Christ under their restraints and sufferings. And those who at any time have made an *entrance into such a condition*, will all of them give in the Testimony of their own experience in this matter. (2) Such persons have deep and fixed apprehensions of the *especial Concernment* which the Lord Christ hath in them as unto their present condition; as also of his *Power* to support them, or to work out their deliverance. They know and consider, *That in all their afflictions, he is afflicted*, suffers in all their sufferings, is persecuted in all their persecutions. That in them all he is full of Love, Pity and unspeakable Compassion towards them; that his Grace is sufficient for them, that his Power shall be perfected in their weakness, to carry them through all their sufferings unto his and their own Glory. In these circumstances, it is impossible for them who are under the conduct of his Spirit, not to make *especial Applications* continually unto him, for those Aids of Grace, for those Pledges of Love and Mercy, for those supplies of Consolation and spiritual Refreshments which their condition calls for. Wherefore in this state, the *Invocation of Christ*, is the Refuge and sheat Anchor of the souls of them who truly believe in him. So it was unto all the holy Martyrs of old, and in latter Ages.

This Doctrine and Duty is not for them who *are at ease*: The afflicted, the tempted, the persecuted, the spiritually dis-

consolate will prize it, and be found in the practice of it. And all those holy souls, who in most Ages, on the Account of the Profession of the Gospel, have been reduced unto *outwardly unrelieveable distresses*, have, as was said, left their Testimony unto this Duty, and the Benefits of it. The Refreshment which they found therein, was a sufficient Balance against the weight of all outward Calamities, enabling them to rejoyce under them with *Joy unspeakable and full of Glory*. This is the Churches Reserve against all the Trials it may be exercised withal, and all the Dangers whereunto it is exposed. Whilst Believers have liberty of Access unto him in their supplications, who hath all Power in his hand, who is full of ineffable Love and Compassion towards them, especially as suffering for his sake, they are *more than Conquerers* in all their Tribulations.

4. *When we have a due Apprehension of the eminent actings of any Grace in Christ Jesus, and withal a deep and abiding sense of our own want of the same Grace*, it is a season of especial Application unto him by Prayer for the encrease of it. All Graces as unto their Habit were *equal* in Christ; they were all in him in the highest Degree of Perfection. And every one of them did he exercise in its due manner and measure on all just occasions. But outward Causes and Circumstances, gave *opportunity* unto the exercise of some of them, in a way more eminent and conspicuous than others were exercised in. For Instance; such were his unspeakable Condescension, Self-denial, and Patience in Sufferings, which the Apostle unto this purpose insists upon, *Phil. 2 5, 6, 7, 8*. Now the great design of all Believers is to be like Jesus Christ, in all Grace, and all the Exercise of it. He is in all things their Pattern and Example. Wherefore when they have a view of the Glory of any Grace as it was exercised in Christ, and withal a sense of their own defect and want therein, (Conformity

mity unto him being their Design,) they cannot but apply themselves unto him in *solemn Invocation*, for a farther communication of that Grace unto them, from his stores and fulness. And these things mutually promote one another in us if duly attended unto. A due sense of *our own defect* in any Grace, will farther us in the prospect of the *Glory of that Grace* in Christ. And a view, a due Contemplation of the glorious exercise of *any Grace in him*, will give us light to discover our own *great defect* therein, and want thereof. Under a sense of both, an immediate Application unto Christ by Prayer, would be an unspeakable furtherance of our growth in Grace, and conformity unto him. Nor can there be any more effectual way or means to *draw supplies of Grace* from him, to draw water from the wells of Salvation. When in an holy Admiration of, and fervent Love unto any Grace as eminently exercised in and by him, with a sense of our own want of the same Grace, we ask it of him in Faith, he will not deny it unto us. So the *Disciples* upon the Prescription of a Difficult Duty unto whose due performance a good measure of *Faith* was required; out of a sense of the *Alfulness* of him, and their own defect in that Grace which was necessary unto the peculiar Duty there prescribed, immediately pray unto him, saying, *Lord increase our Faith*, Luke 17. 5. The same is the case with respect unto any Temptation that may befall us, wherewith he was exercised, and over which he prevailed.

5. The *Time of Death* whether natural, or violent for his sake, is a season of the same nature. So *Stephen* recommended his departing soul into his hands with solemn Prayer; *Lord Jesus*, said he, *receive my Spirit*. To the same purpose have been the prayers of many of his Faithful Martyrs in the flames, and under the Sword. In the same manner doth the Faith of Innumerable holy souls work in the midst of

of their Death-bed Groans. And the more we have been in the exercise of Faith on him in our lives, the more ready will it be in the approaches of Death, to make its resort unto him in a peculiar manner.

And it may be other Instances of an alike nature may be given unto the same purpose.

An Answer unto an Enquiry which may possibly arise from what we have insisted on, shall close this Discourse. For whereas the Lord Jesus Christ as *Mediator* doth intercede with the Father for us, it may be enquired, *Whether we may pray unto him, that he would so intercede on our behalf*; whether this be comprized in the Duty of Invocation, or Prayer unto him.

Ans. (1) There is no *President* nor *Example* of any such thing, of any such Prayer in the Scripture. And it is not safe for us to venture on Duties not *exemplified* therein. Nor can any Instance of a necessary Duty be given, of whose performance we have not an *Example* in the Scripture. (2.) In the Invocation of Christ, we *honour the Son, even as we honour the Father*. Wherefore his Divine Person is therein the formal Object of our Faith. We consider him not therein as acting in his *Mediatory Office* towards God for us, but as he who hath the absolute Power and Disposal of all the Good things we pray for. And in our Invocation of him, our Faith is fixed on, and terminated on his Person. But as he is in the *Discharge of his Mediatory Office*, through him *our Faith and Hope is in God*, 1 Pet. 1. 21. He who is the Mediator, or Jesus Christ the Mediator, as God and Man in one Person, is the Object of all Divine Honour and Worship. His Person, and both his Natures in that Person, is so the Object of Religious Worship. This is that which we are in the Proof and Demonstration of. Howbeit it is his *Divine Nature*, and not his Discharge of the Office of Mediation, that is the *for-*
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mal Reason and Object of Divine Worship. For it consists in an Ascription of infinitely Divine Excellencies and Properties unto him whom we so worship. And to do this on any account but of the *Divine Nature*, is in it self a contradiction, and in them that do it *Idolatry*. Had the Son of God never been *Incarnate*, he had been the Object of all Divine Worship. And could there have been a Mediator between God and us, who was not God also, he could never have been the Object of any Divine Worship or Invocation. Wherefore Christ the Mediator God and Man in one Person, is in all things to be honoured even as we honour the Father; but it is as he is *God equal with the Father*, and not as Mediator, in which respect he is inferiour unto him. With respect unto his Divine Person we ask immediately of himself in our supplications; as he is Mediator we ask of the Father in his Name. The different Actings of Faith on him, under the same distinction, shall be declared in the next Chapter.

The Principle of the Assignment of Divine Honour unto the Person of Christ, in both the Branches of it; which is Faith in him.

THE Principle and Spring of this Assignment of Divine Honour unto Christ in both the Branches of it, is *Faith* in him. And this hath been the Foundation of all acceptable Religion in the World since the entrance of sin. There are some who deny that *Faith in Christ* was required from the Beginning, or was necessary unto the Worship of God, or the Justification and Salvation of them that did obey him. For whereas it must be granted that *without Faith it is impossible to please God*, which Apostle proves by Instances from the Foundation of the World, *Heb. 11.* They suppose it is Faith in God under the general notion of it, without any respect unto Christ that is intended. It is not my design to contend with any, nor expressly to confute such ungrateful Opinions, such pernicious Errours. Such this is, which being pursued in its proper tendency, strikes at the very Foundation of Christian Religion. For it at once deprives us of all contribution of Light and Truth from the Old Testament. Somewhat I have spoken before of the Faith of the Saints of old concerning him. I shall now therefore only confirm the Truth, by some *Principles* which are Fundamental in the Faith of the Gospel.

1. The first Promise; *Gen. 3. 15.* truly called Πρωτευαγγελιον, was revealed proposed and given, as containing and expressing the only means of Delivery from that Apostacy from God, with all the Effects of it, under which our first Parents

Parents, and all their Posterity were cast by sin. The *De struction* of Satan and his work in his introduction of the state of sin, by a *Saviour* and *Deliverer* was prepared and provided for, in it. This is the very Foundation of the Faith of the Church, and if it be denied, nothing of the *Oeconomy* or Dispensation of God towards it from the beginning can be understood. The whole Doctrine and Story of the Old Testament must be rejected as useless, and no Foundation be left in the *Truth of God*, for the Introduction of the New.

2. It was the *Person of Christ*, his Incarnation and Mediation, that were promised under the name of the *seed of the woman*, and the work he should do in *breaking the Head of the Serpent*, with the way whereby he should do it, *in suffering*, by his Power. The accomplishment hereof was in God's sending his Son in the likeness of sinful flesh, in the fulness of time, made under the Law, or by his manifestation in the flesh, to destroy the works of the Devil. So is this Promise interpreted, *Gal.* 3. 10. *chap.* 4. 4. *Heb.* 2. 14, 15, 16. 1 *Joh.* 3. 8. This cannot be denied but upon one of these two grounds. (1.) That nothing is intended in that Divine Revelation, but only a *natural Enmity* that is between Mankind and Serpents. But this is so foolish an Imagination, that the *Jews* themselves, who constantly refer this place to the *Messiah*, are not guilty of. All the whole Truth concerning God's displeasure on the sin of our first Parents, with what concerneth the nature and consequents of that sin, is everted hereby. And whereas the Foundation of all God's future dealing with them and their Posterity is plainly expressed herein, it is turned into that which is *ludicrous*, and of very little concernment in Humane Life. For such is the *Enmity* between Mankind and Serpents, which not one in a million know any thing of, or are troubled with. This is but to lay the *Ax of Atheism* unto all Religion built on Di-

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vine Revelation. Besides, on this supposition there is in the words not the least intimation of any Relief, that God tendered unto our Parents for *their Delivery* from the state and condition whereinto they had cast themselves by their sin and Apostacy. Wherefore they must be esteemed to be left absolutely under the *curse*; as the Angels were that fell, which is to root all Religion out of the world. For amongst them who are absolutely under the curse without any Remedy, there can be no more than is in Hell. Or (2.) It must be; because *some other way of Deliverance and Salvation*, and not that by Christ, is here proposed and promised. But whereas they were to be wrought by the *seed of the woman*, if this were not that Christ in whom we do believe, there was another promised, and he is to be rejected. And this is fairly at once to blot out the whole Scripture as a Fable. For there is not a line of doctrinal Truth in it, but what depends on the Traduction of Christ from this first Promise.

3. This Promise was *confirmed*, and the way of the *Deliverance* of the Church by vertue of it declared in the *Institution of Expiatory Sacrifices*. God in them and by them declared from the Beginning, that without *shedding of blood* there was no Remission; that Atonement for sin was to be made by Substitution and Satisfaction. With respect unto them the Lord Christ was called *the Lamb of God*, even as he took away the sins of the world by the sacrifice of himself, *Job. 1. 29.* For we were *redeemed with the precious blood of Christ, as of a Lamb without blemish and without spot, 1 Pet. 1. 19.* Wherein the Holy Spirit refers unto the Institution and nature of Sacrifices from the Beginning. And he is thence represented in Heaven as a *Lamb that had been slain, Rev. 4. 6.* the Glory of Heaven arising from the fruits and effects of his Sacrifice. And because of the Representation thereof in all the former Sacrifices, is he said to be a *Lamb slain from the foundation*
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of the world, Rev. 13. 8. And it is strange to me that any who deny not the *Expiatory Sacrifice of Christ*, should doubt whether the Original of these Sacrifices were Divine Institution, or the Invention of men. And it is so amongst others for the Reasons ensuing

1. On the supposition that they were of *mens finding out*, and *voluntary Observation*, without any previous Divine Revelation, it must be granted that the Foundation of all acceptable Religion in the world, was laid in, and resolved into the Wisdom and Wills of men, and not into the Wisdom, Authority and will of God. For that the great solemnity of Religion, which was as the Center and Testimony of all its other Duties, did consist in these *Sacrifices* even before the giving of the Law, will not be denied. And in the giving of the Law, God did not on this supposition confirm and establish his *own Institutions* with Additions unto them of the same kind, but set his seal and approbation unto the *Inventions of men*. But this is contrary unto natural light, and the whole current of Scripture Revelations.

2. All *Expiatory Sacrifices* were from the Beginning, *Types* and Representations of the Sacrifice of Christ, whereon all their Use, Efficacy and Benefit among men, all their Acceptance with God, did depend. Remove this consideration from them, and they were as *irrational a service*, as unbecoming the Divine Nature, as any thing that reasonable Creatures could fix upon. They are to this day, as reasonable a service as ever they were, but that only their respect unto the Sacrifice of Christ is taken from them. And what person of any ordinary understanding, could now suppose them a *meet service* whereby to glorify the Divine Nature. Besides, all *Expiatory Sacrifices* were of the same nature, and of the same use, both before and after the giving of the Law. But that all those afterwards were *Typical* of the Sacrifice of

Christ, the Apostle demonstrates at large in his Epistle unto the *Hebrews*. The enquiry therefore is whether this blessed prefiguration of the Lord Christ and his Sacrifice, as he was *the Lamb of God* taking away the sins of the World, was an effect of the Wisdom, Goodness and Will of God, or of the Wills and Inventions of men. And let it be considered also that these men who are supposed to be the Authors of this wonderful Representation of the Lord Christ and his Sacrifice, did indeed know little of them, or as the asserters of this Opinion imagin nothing at all. To suppose that those who knew no more of Christ than they could learn from the *first Promise*, which as some think was nothing at all, should of their own heads find out and appoint this *Divine service*, which consisted only in the prefiguration of him and his Sacrifice, and that God should not only *approve of it*, but allow it as the principal means for the Establishment and exercise of the Faith of all Believers for 4000 years, is to indulge unto thoughts deviating from all Rules of Sobriety. He that sees not a Divine Wisdom in this *Institution*, hath scarce seriously exercised his thoughts about it. But I have elsewhere considered the causes and Original of these Sacrifices, and shall not therefore farther insist upon them.

4. Our first Parents and all their Holy Posterity *did believe this Promise*, or did embrace it as the only way and means of their *Deliverance from the Curse* and state of sin, and were thereon justified before God. I confess we have not infallible assurance of any who did so in particular, but those who are mentioned by name in Scripture, as *Abel, Enoch, Noah*, and some others. But to question it concerning others also, as of our *first Parents* themselves, is foolish and impious. This is done by the *Socinians*, to promote another design, namely, that none were justified before God on the belief of the *first Promise*,

Promise, but on their walking according to the Light of Nature and their Obedience unto some especial Revelations about temporal things; the Vanity whereof hath been before discovered. Wherefore our *first Parents* and their Posterity did so believe the first Promise, or they must be supposed, either to have been kept under the Curse, or else to have had, and to make use of some other way of Deliverance from it. To imagin the first is impious; for the Apostle affirms that they had this *Testimony that they pleased God*, Heb. 11. 5. which under the Curse none can doe; for that is Gods Displeasure. And in the same place he confirms their Faith, and Justification thereon, with a *cloud of Witnesses*, chap 12. 2. To affirm the latter is groundless. And it includes a supposal of the Relinquishment of the Wisdom, Grace and Authority of God in that Divine Revelation, for men to betake themselves to none knows what. For that there was in this *Promise* the way expressed which God in his Wisdom and Grace had provided for their Deliverance, we have proved before. To forsake this way, and to betake themselves unto any other, whereof he had made no mention or Revelation unto them, was to reject his Authority and Grace.

As for those who are otherwise minded, it is incumbent on them directly to prove these three things. (1.) That *there is another way*, that there are other means for the Justification and Salvation of sinners, than that revealed, declared and proposed in that first Promise. And when this is done, they must shew to what end on that supposition the Promise it self was given, seeing the end of it is evacuated. (2.) That upon a supposition that God had revealed in the Promise the way and means of our deliverance from the Curse and State of sin, *it was lawful unto men to forsake it*, and to betake themselves unto another way, without any supernatural Revelation for their guidance. For if it was not, their Relinquishment

quishment of the Promise was no less Apostacy from God in the Revelation of himself in a way of Grace, than the first sin was, as to the Revelation of himself in the works of nature. Only the one Revelation was by inbred Principles, the other by external declaration, nor could it otherwise be. Or (3) that there was *some other way* of the Participation of the Benefits of this Promise, besides Faith in it, or in him who was promised therein; seeing the Apostle hath declared that no Promise will profit them, *by whom it is not mixed with Faith, Heb. 4. 2.* Unless these things are plainly proved, which they will never be, whatever men declaim about universal Objective Grace in the Documents of nature, it is but a vain Imagination.

5. The Declaration of this Promise before the giving of the Law with the nature and ends of it, as also the use of Sacrifices whereby it was confirmed, was *committed unto the ordinary Ministry of our first Parents* and their Godly Posterity, and the *extraordinary Ministry of the Prophets* which God raised up among them. For God spake of our Redemption by Christ, *by the mouth of his Holy Prophets from the Beginning of the World, Luke 1. 70.* No greater Duty could be incumbent on them by the Light of Nature and the express Revelation of the Will of God, than that they should in their several capacities, communicate the knowledg of this *Promise* unto all in whom they were concerned. To suppose that our first Parents who received this Promise, and those unto whom they first declared it, looking on it as the only Foundation of their acceptance with God, and Deliverance from the Curse, were negligent in the *Declaration and Preaching of it*, is to render them brutish, and guilty of a second Apostacy from God. And unto this Principle which is founded in the Light of Nature, there is countenance given by Revelation also. For *Enoch* did prophesy of the things which were to accom-

accompany the Accomplishment of this Promise, *Jude 15.* And *Noah was a Preacher of the Righteousness* to be brought in by it, *2 Pet. 2. 5.* as he was an *heir of the Righteousness* which is by Faith in himself, *Heb. 11. 7.*

6. *All the Promises* that God gave afterwards unto the Church under the Old Testament, before and after giving the Law, all the *Covenants* that he entred into with particular persons, or the whole Congregation of Believers, were all of them *Declarations and Confirmations of this first Promise*, or the way of Salvation by the Mediation of his Son, becoming the seed of the woman to break the head of the Serpent, and to work out the Deliverance of mankind. As most of these Promises were expressly *concerning him*, so all of them in the Counsel of God were confirmed in him, *2 Cor. 1. 20.* And as there are Depths in the Scripture of the Old Testament concerning him which we cannot fathom; and things innumerable spoken of him or in his Person which we conceive not; so the principal design of the whole is the declaration of him and his grace. And it is unprofitable unto them who are otherwise minded. Sundry Promises concerning temporal things were on various occasions superadded unto this great spiritual Promise of Life and Grace. And the Enemies of the Person and Mediation of Christ, do contend that men are justified by their Faith and Obedience with respect unto those *particular Revelations*, which were only concerning temporal things. But to suppose that all those Revelations and Promises were not built upon, and resolved into, did not include in them the Grace and Mercy of this first Promise, is to make them Curses instead of Blessings, and deprivations of that Grace which was infinitely better than what on this supposition was contained in them. The Truth is, they were all *Additions* unto it, and confirmations of it, nor had any thing of Spiritual Good in them, but upon a supposition of it.

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it. In some of them there was an *Ampliation of Grace* in the more full Declaration of the Nature of this Promise, as well as an Application unto their Persons unto whom they were made. Such was the Promise made unto *Abraham*, which had a direct respect unto Christ as the Apostle proveth, *Gal. 3d. 4th.*

7. Those who *voluntarily* through the *contempt of God and Divine Grace* fell off from the knowledg and Faith of this Promise, whether at once and by choice, or gradually through the Love of Sin, were in no better condition than those have been, or would be, who have so fallen off, or should so *apostatize* from Christian Religion after its Revelation and Profession. And although this proved in process of time, both before and after the Flood, to be the condition of the generality of mankind, yet is it in vain to seek after the means of Salvation among them, who had *voluntarily rejected* the only way which God had revealed and provided for that end. God thereon *suffered all Nations to walk in their own waies*, *Acts 14. 16. Winking at the times of their Ignorance* not calling them to Repentance, *Chap. 17. 30. Yea he gave them up unto their own hearts lusts, and they walked in their own counsels*, *Psal. 81. 12.* And nothing can be more derogatory unto the Wisdom and Holiness of God, than to imagin that he would grant other waies of Salvation unto them, who had rejected that *only one* which he had provided, which was by Faith in Christ as revealed in that first Promise.

8. From these considerations, which are all of them unquestionable Principles of Truth, two things are evident. (1.) That there was *no way* of the Justification and Salvation of sinners, revealed and proposed from the Foundation of the World, but only by Jesus Christ, as declared in the first Promise. (2.) That there was *no way* for the Participation of the Benefits of that Promise, or of his work of Mediation, but by
Faith

Faith in him as so promised. There was therefore Faith in him required from the Foundation of the World; that is, from the entrance of sin. And how this Faith respected his Person hath been before declared. Now *Faith in him as promised* for the Works and Ends of his Mediation, and Faith in him as actually *exhibited*, and as having accomplished his work, are essentially the same, and differ only with respect unto the *Oeconomy* of times which God disposed at his pleasure. Hence the Efficacy of his Mediation was the same unto them who then so believed, as it is now unto us after his actual exhibition in the flesh.

But yet it is acknowledged, that as unto the *clearness* and *fulnes* of the Revelation of the Mystery of the Wisdom and Grace of God in him, as unto the *constitution of his Person* in his Incarnation, and therein the Determination of the individual Person promised from the Beginning, through the actual accomplishment of the work which he was promised for. Faith in him as the Foundation of that Divine Honour which it is our Duty to give unto him, is far more *evidently* and *manifestly revealed* & required in the Gospel, or under the New Testament than it was under the Old. See *Eph. 3.8,9,10,11*. The respect of Faith now unto Christ, is that which renders it truly *Evangelical*. To believe in him, to believe on his name, is that signal especial Duty which is now required of us.

Wherefore the ground of the actual *Assignment of Divine Honour* unto the Person of Christ in both branches of it, *Adoration and Invocation*, is Faith in him. So he said unto the blind man whose eyes he opened, *Believest thou on the Son of God?* *John 9.35*. And he said, *Lord I believe, and he worshipped him. Ver. 38*. All Divine Worship or Adoration, is a consequent effect and fruit of Faith. So also is *Invocation*; for how shall they call on him in whom they have not believed,

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Rom. 10. 14. Him, in whom we believe, we ought to adore and invoke. For these are the principal waies whereby Divine Faith doth act it self. And so to adore or invoke any, in whom we ought not to believe is Idolatry.

This Faith therefore on the Person of Christ is *our Duty*. Yea such a Duty it is, as that our eternal condition doth more peculiarly depend on the performance or nonperformance of it, than on any other Duty whatever. For constantly under those terms is it prescribed unto us. *He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him,* Joh 3. 36. Wherefore the Nature and Exercise of this Faith must be inquired into.

1. There is a *Faith* which is exercised towards those by whom the Mind and Will of God is revealed. So it is said of the *Israelites, they believed the Lord and Moses*, Exod. 14. 33. that is, that he was sent of God, was no deceiver, that it was the Word and Will of God which he revealed unto them. So 1 *Chron.* 20. 20. *Believe in the Lord your God, so shall ye be established, believe his Prophets, so shall ye prosper.* It was not the *Persons* of the Prophets, but their *Message* that was the Object of the Faith required. It was to believe *what they said*, as from God, not to believe *in them* as if they were God. So is it explained by the Apostle, *Acts* 26. 27 *King Agrippa believest thou the Prophets, I know that thou believest?* He believed that they were sent of God, and that the word they speak was from him; otherwise there was no *believing of them* who were dead so many ages before.

And this is all the Faith in Christ himself which some will allow. To believe in Christ, they say, *is only to believe the Doctrine of the Gospel* revealed by him. Hence they deny that any could believe in him, before his coming into the World,

World, and the Declaration of the Mind of God in the Gospel made by him. An assent unto the Truth of the Gospel as revealed by Christ, is with them the whole of that Faith in Christ Jesus which is required of us.

Of all that *Poison* which at this day is diffused in the minds of men corrupting them from the Mystery of the Gospel, there is no part that is more pernicious than this one perverse imagination, that to *believe in Christ* is nothing at all but to *believe the Doctrine of the Gospel*, which yet we grant is included therein. For as it allows the consideration of no Office in him, but that of a *Prophet*, and that not as vested and exercised in his Divine Person, so it utterly overthrows the whole Foundation of the Relation of the Church unto him, and Salvation by him.

That which suits my present design is to evince that it is the *Person of Christ* which is the first and principal Object of that Faith wherewith we are required to believe in him; and that so to do, is not only to assent unto the Truth of the Doctrine revealed by him, but also to place our *Trust and Confidence in him*, for Mercy, Relief and Protection, for Righteousness, Life and Salvation, for a Blessed Resurrection and Eternal Reward. This I shall first manifest from some few of those multiplied Testimonies, wherein this Truth is declared, and whereby it is confirmed, as also with some Arguments taken from them, and then proceed to declare the Ground, Nature and Exercise of this Faith it self.

As unto the Testimonies confirming this Truth, it must be observed of them all in general, that wherever *Faith* is required towards our Lord Jesus Christ, it is still called believing *in him*, or *on his name*, according as Faith in God absolutely is every where expressed. If no more be intended but only the Belief of the Doctrine revealed by him; then whose Doctrine soever we are obliged to believe, we may be rightly

said to *believe in them*, or to believe on their name. For instance, we are obliged to believe the Doctrine of Paul the Apostle, the Revelations made by him, and that on the hazard of our eternal welfare, by the unbelieving of them. Yet that we should be said to *believe in Paul*, is that which he did utterly detest 1 Cor. 1. 13, 15.

For the places themselves the Reader may consult among others, John 1. 12. Chap. 3. 16, 18, 36. Chap. 6. 29, 35, 41. Chap. 7. 38, 39. Act. 14. 23. Chap. 16. 31. Chap. 19. 4. Chap. 24. 24. Chap. 26. 18. Rom. 3. 26. Chap. 9. 33. Chap. 10. 11. 1. Pet. 2. 6. 1 John 5. 10, 13. There is not one of these but sufficiently confirms the Truth. Some few others not named may be briefly insisted on.

John 14. 1. *Ye believe in God, believe also in me.* The Distinction made between God and him, limits the name of God unto the Person of the Father. Faith is required in them both, and that distinctly; *Ye believe in God, believe also in me.* And it is the same Faith of the same kind, to be exercised in the same way and manner, that is required, as is plain in the words. They will not admit of a double Faith, of one sort in God, and of another in Christ, or of a distinct way of their exercise.

Wherefore as Faith Divine is fixed on, and terminated in the Person of the Father, so is it likewise distinctly in and on the Person of the Son; and it was to evidence his Divine Nature unto them which is the Ground and Reason of their Faith, that he gave his command unto his Disciples. This he farther testifies, ver. 9, 10, 11. And as unto the exercise of this Faith, it respected the relief of their souls under Troubles, Fears and Disconsolations. *Let not your heart be troubled, ye believe in God, believe also in me.* To believe in him unto the relief of our souls against troubles is not to assent merely unto the Doctrine of the Gospel, but also to place our
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Trust and Confidence in him, for *such* supplies of Grace, for *such* an exercise of the Acts of his Divine Power, as whereby we may be supported and delivered. And we have herein the whole of what we plead. Divine Faith acted distinctly in, and terminated on the Person of Christ, and that with respect unto supplies of Grace and Mercy from him in a way of Divine Power.

So he speaks unto *Martha*, *John* 11. 25, 26, 27. *He that Believeth in me, though he were Dead, yet shall he Live, and whosoever Liveth and Believeth on me, he shall never Die, Believest thou this?* whereunto she answers, *Yea Lord I believe that thou art Christ the Son of God.* His Person was the Object of her Faith, and her belief in him comprized a trust for all Spiritual and Eternal Mercies.

I shall add one more wherein not only the thing it self, but the especial Ground and Reason of it is declared, *Gal.* 2. 20. *The life which I now live in the flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.* That Faith asserts which is the Cause and Spring of our Spiritual life; that life unto God, which we lead in the flesh, or whilst we are in the body not yet admitted unto Sight and Enjoyment. Of this Faith the Son of God, is both the Author and the Object, the latter whereof is here principally intended. And this is evident from the Reason and Motive of it, which are expressed. This Faith I live by, am in the continual exercise of, because he *loved me, and gave himself for me.* For this is that which doth powerfully influence our hearts to fix our Faith in him and on him. And that Person who so loved us, is the same in whom we do believe. If his Person was the Seat of his own Love, it is the Object of our Faith. And this Faith is not only our Duty, but our Life. He that hath it not, is dead in the sight of God.

But I hope it is not yet necessary to multiply Testimonies

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to prove it our Duty to believe in Jesus Christ ; that is, to believe in the Person of the Son of God, for o^r her *Faith* in Christ there is none, yet I shall add one or two considerations in the confirmation of it.

1. There is no more necessary hereunto, namely, to prove the Person of Christ, the Son of God to be the proper and distinct Object of Faith Divine, than what we have already demonstrated concerning the solemn Invocation of him. For faith the Apostle, *how shall they call on him in whom they have not believed?* Rom. 10. 14. It holds on either side. We cannot, we ought not to call on him in whom we do not, we ought not to believe. And in whom we do believe, on him we ought to call. Wherefore if it be our Duty to call on the name of Christ, it is our Duty to believe in the Person of Christ. And if to believe in Christ be no more but to believe the Doctrine of the Gospel which he hath revealed ; then every one whose Doctrine we are obliged to believe, on them we ought to call also. And on this ground we may call on the names of the Prophets and Apostles, as well as on the name of Jesus Christ, and be saved thereby. But whereas *Invocation* or Prayer proceedeth from Faith, and that Prayer is for Mercy, Grace, Life and Eternal Salvation, Faith must be fixed on the Person so called on as able to give them all unto us, or that Prayer is in vain.

Again, that we are *baptized* into the name of Jesus Christ, and that distinctly with the Father, is a sufficient evidence of the necessity of Faith in his Person. For we are therein given up unto Universal Spiritual subjection of soul unto him, and dependance on him. Not to believe in him, on his Name, that is his Person, when we are so given up unto him, or *baptized* into him, is virtually to renounce him. But to put a present close unto this contest. Faith in Christ is that grace whereby the Church is united unto him, incorporated into one

one Mystical Body with him. It is thereby that he *dwells in them*, and they in him. By this alone are all supplies of grace derived from him unto the whole Body. Deny his Person to be the proper and immediate Object of this Faith, and all these things are utterly overthrown, that is the whole spiritual life and eternal salvation of the Church.

This Faith in the Person Christ which is the Foundation of all that Divine Honour in sacred Adoration and Invocation which is assigned unto him, may be considered two waies. (1.) As it respects his Person absolutely. (2.) As he is considered in the Discharge of the Office of Mediation.

In the first sense Faith is placed absolutely and ultimately on the Person of Christ, even as on the Person of the Father. *He counts it no robbery* herein to be equal with the Father. And the reason hereof is because the Divine Nature it self is the proper and immediate Object of this Faith, and all the acts of it. This being one and the same in the Person of the Father and of the Son, as also of the Holy Spirit, two things do follow thereon. (1.) That each Person is *equally* the Object of our Faith, because equally participant of that Nature which is the formal Reason and Object of it. (2.) It follows also, that in acting Faith on, and ascribing therewithal Divine Honour unto any one Person, the other are not excluded, yea they are *included* therein. For by reason of the mutual Inbeing of the Divine Persons, in the Unity of the same Nature, the Object of all spiritual worship is undivided. Hence are those expressions of the Scriptures; *He that hath seen the Son, hath seen the Father; he that honoureth the Son, honour-eth the Father, for he and the Father are one.*

And to clear our present Design, three things may be observed from hence, namely, that the Divine Nature, with all its essential Properties, is the formal Reason, and only Ground of Divine Faith. As

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1 That the Lord Christ is not the *absolute and ultimate Object* of our Faith, any otherwise but under this consideration, of his being partaker of the Nature of God, of his being in the form of God, and equal unto him. Without this, to place our Faith in him would be robbery and Sacrilege; as is all the pretended Faith of them, who believe not his Divine Person.

2. There is no Derogation from the Honour and Glory of the Father, nor the least diversion of any one single act of Duty from him, nor from the Holy Spirit, by the especial Actings of Faith on the Person of Christ. For all Divine Honour is given solely unto the Divine Nature. And this being absolutely the same in each Person, in the honouring of one, they are all equally honoured. He that honoureth the Son, he therein honoureth the Father also.

3. Hence it appears what is that *especial acting of Faith* on the Person of Christ which we intend, and which in the Scripture is given in charge unto us, as indispensably necessary unto our Salvation. And there are three things to be considered in it. (1.) That his *Divine Nature* is the proper formal Object of this Faith, on the consideration whereof alone, it is fixed on him. If you ask a reason why I believe on the Son of God; if you intend what cause I have for it, what Motives unto it, I shall answer, it is because of what he hath done for me, whereof afterwards; so doth the Apostle, *Gal. 2. 20.* But if you intend, what is the *formal Reason*, Ground and Warranty whereon I thus believe in him, or place my trust and confidence in him, I say it is only this, that he is *over all God blessed for ever*; and were he not so, I could not believe in him. For to believe in any, is to expect from him that to be done for me, which none but God can do. (2.) That the *entire Person* of Christ as God and man, is the immediate Object of our Faith herein. The Divine Nature is the Reason of it;

it; but his Divine Person is the *Object* of it. In placing our Faith on him, we consider him as God and man in one and the same Person: We believe in him because he is God; but we believe in him as he is God and man in one Person.

And this consideration of the Person of Christ, namely as he is God and man, in our acting of Faith on him, is that which renders it *peculiar*, and limits or determines it unto his Person; because he only is so; the Father is not, nor the holy Spirit. That Faith which hath the Person of God and man for its Object, is peculiarly and distinctly placed on Christ. (3.) The motives unto this distinct Acting of Faith on his Person, are alwaies to be considered, as those also which render this Faith peculiar. For the things which Christ hath done for us, which are the motives of our Faith in him, were *peculiar* unto him alone, as in the place before quoted, *Gal. 2. 20.* Such are all the works of his Mediation with all the fruits of them whereof we are made partakers. So God in the *first Command*, wherein he requires all Faith, Love and Obedience from the Church, enforced it with the consideration of a signal Benefit which it had received, and therein a Type of all Spiritual and Eternal Mercies, *Exod. 20. 23.* Hence two things are evident which clearly state this matter.

1. That Faith which we place upon, and the Honour which we give thereby unto the Person of Christ, is equally placed on, and honour equally given thereby unto the other Persons of the Father and the Holy Spirit, with respect unto that Nature which is the formal Reason and Cause of it. But it is peculiarly fixed on Christ, with respect unto his Person as God and man, and the Motives unto it, in the Acts and Benefits of his Mediation.

2. *All of Christ* is considered and glorified in this acting of Faith

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Faith on him. His *Divine Nature* as the formal cause of it. His *Divine entire Person* God and Man, as its proper Object; and the *Benefits* of his Mediation as the especial Motives thereunto.

This Faith in the Person of Christ is the Spring and Fountain of our Spiritual life. We live by the Faith of the Son of God. In and by the actings hereof is it preserved, encreased and strengthened. *For he is our life, Col. 2. 4.* And all supplies of it are derived from him by the actings of Faith in him. We receive the forgiveness of sins, and an inheritance among them that are sanctified *by the Faith that is in him, Act. 26. 18.* Hereby *do we abide in him,* without which we can do nothing, *John 15. 5.* Hereby is our Peace with God maintained. *For he is our Peace, Ephes. 2. 14.* And in him we have peace according to his Promise, *John 16. 33.* All strength for the Mortification of sin, for the Conquest of Temptations, all our Encrease and Growth in Grace, depend on the constant actings of this Faith in him.

The Way and Method of this Faith is that which we have described. A due Apprehension of the Love of Christ, with the effects of it in his whole Mediatory work on our behalf, especially in his giving himself for us, and our Redemption by his blood, is the great *Motive* thereunto. They whose hearts are not deeply affected herewith, can never believe in him in a due manner. *I live,* saith the Apostle, by the Faith of the Son of God, *who loved me, and gave himself for me.* Unless a sense hereof be firmly implanted on our souls; unless we are deeply affected with it, our Faith in him would be weak and wavering, or rather none at all. The due remembrance of what the blessed Lord Jesus hath done for us, of the ineffable Love which was the spring, cause and fountain of what he so did, thoughts of the Mercy, Grace, Peace and Glory which he hath procured thereby, are the great
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and unconquerable *Motives* to fix our Faith, Hope, Trust and Confidence in him.

His *Divine Nature* is the ground and warranty for our so doing. This is that from whence he is the due and proper Object of all Divine Faith and Worship. From the Power and Vertue thereof do we expect and receive all those things which in our believing on him we seek after. For none but God can bestow them on us, or work them in us. There is in all the actings of our Faith on him, the voice of the Confession of *Thomas, My Lord and my God.*

His Divine Person wherein he is God and Man, wherein he hath that Nature which is the *formal* Object of Divine Worship, and wherein he wrought all those things which are the *Motives* thereunto, is the Object of this Faith, which gives its difference and distinction from Faith in God in general, and Faith in the Person of the Father, as the fountain of Grace, Love and Power.

2. Faith is acted on Christ under the formal Notion of *Mediator between God and Man.* So it is expressed, *1 Pet. 1. 21. Who by him do believe in God that raised him up from the dead, and gave him Glory, that your Faith and Hope might be in God.* And this acting of Faith towards Christ, is not contrary unto that before described, nor inconsistent with it, though it be distinct from it. To deny the Person of Christ to fall under this double consideration, of a Divine Person absolutely, wherein he is *ever all God blessed for ever,* and as *manifested in the flesh,* exercising the Office of Mediator between God and Man, is to renounce the Gospel. And according unto the variety of these respects, so are the actings of Faith various; some on him absolutely on the Motives of his Mediation; some on him as Mediator only. And how necessary this variety is unto the life, supportment and comfort of Believers, they all know in some measure who are so.

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See our *Exposition on Heb. 1. ver. 1, 2, 3.* Sometimes Faith considers him *as on the Throne*; sometimes as *standing at the right hand of God*; sometimes as over all God blessed for ever; sometimes as the Mediator between God and man, the man Christ Jesus. Sometimes his glorious Power; sometimes his infinite Condescension is their relief.

Wherefore in the sense now intended, he is considered as the Ordinance, as the Servant of God *who raised him up from the dead, and gave him Glory.* So our Faith respects not only his Person, but all the acts of his Office. It is *Faith in his Blood, Rom. 3. 25.* It is the Will of God, that we should place our Faith and Trust in him and them, as the only means of our Acceptance with him, of all Grace and Glory from him. This is the proper Notion of a Mediator. So is he not the ultimate Object of our Faith, wherein it rests, but God through him. *Through him have we an Access in one Spirit unto the Father, Ephes. 2. 18.* So he is the Way whereby we go to God, *Job. 14. 6.* See *Heb. 10. 19, 20, 21.* And this also is Faith in him, because he is the immediate though not the ultimate Object of it, *Act. 26. 18.*

This is that which renders our Faith in God *Evangelical.* The especial Nature of it ariseth from our Respect unto God in Christ, and through him. And herein Faith principally regards Christ in the discharge of his *Sacerdotal Office.* For although it is also the Principle of all Obedience unto him in his other Offices, yet as unto fixing our Faith in God through him, it is his *Sacerdotal Office* and the effects of it, that we rest upon and trust unto. It is through him as the *High Priest* over the House of God, as he who hath made for us a New and Living Way into the Holy Place, that we draw nigh to God, *Heb. 4. 14, 15, 16. Chap. 10. 19, 21, 22. 1 John 1. 2.*

No comfortable refreshing thoughts of God, no warrantable or acceptable Boldness in an approach and access unto him, can any one entertain or receive, but in this exercise of Faith on Christ as the Mediator between God and Man. And if in the Practice of Religion, this regard of Faith unto him, this acting of Faith on God through him, be not the principle whereby the whole is animated and guided, *Christianity* is renounced, and the vain cloud of natural Religion embraced in the roome of it. Not a verbal mention of him, but the *real* Intention of Heart to come unto God by him is required of us; and thereinto all expectation of acceptance with God, as unto our Persons or Duties is resolved.

We have had great endeavours of late by the *Socinians* to set forth and adorn a *natural Religion*, as if it were sufficient unto all ends of our living unto God. But as most of its pretended ornaments are stollen from the Gospel, or are framed in an emanation of light from it, such as nature of it self could not rise up unto; so the whole proceeds from a dislike of the Mediation of Christ, and even weariness of the Profession of Faith in him. So is it with the minds of men, who were never affected with Supernatural Revelations, with the Mystery of the Gospel, beyond the owning of some Notions of Truth, who never had experience of its Power in the Life of God.

But here lies the Trial of Faith truly *Evangelical*. Its steady beholding of the Sun of Righteousness proves it genuine and from above. And let them take heed who find their hearts remiss or cold in this exercise of it. When men begin to satisfy themselves with general hopes of Mercy in God without a continual respect unto the Interposition and Mediation of Christ, whereinto their Hope and Trust is resolved, there is a decay in their Faith, and proportionably in
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all other *Evangelical* Graces also. Herein lies the Mystery of Christian Religion, which the world seems to be almost weary of.

C H A P. XI.

Obedience unto Christ, the Nature and Causes of it.

ALL holy *Obedience* both Internal and External is that which we proposed as the second Part of our *Religious* Regard unto the Person of Christ. His great Injunction unto his Disciples is, *That they keep his Commandments*, without which, none are so.

Some say the Lord Christ is to be considered as a *Law-giver* and the Gospel as a *new Law* given by him, whereby our *Obedience* unto him is to be regulated. Some absolutely deny it, and will not grant the Gospel in any sense to be a *new Law*. And many dispute about these things, whilst *Obedience* it self is on all hands generally neglected. But this is that wherein our principal concernment doth lie. I shall not therefore at present immix my self in any needless disputations. Those things wherein the Nature and Necessity of our *Obedience* unto him is concerned, shall be briefly declared.

The *Law* under the Old Testament taken generally had two Parts. First, the *Moral* Preceptive Part of it; and Secondly, the *Institutions of worship* appointed for that season. These are jointly and distinctly called the *Law*. In respect unto the first of these, the Lord Christ gave *no New Law*, nor was the Old abrogated by him, which it must be if another were

were given in the room of it; unto the same ends. For the introduction of a *new Law* in the place of, and unto the end of a former, is an actual Abrogation of it. Neither did he add any *new Precepts* unto it, nor give any *Counsels* for the Performance of Duties in matter or manner beyond what it prescribed. Any such supposition is contrary to the Wisdom and Holiness of God in giving the Law, and inconsistent with the Nature of the Law itself. For God never required less of us in the Law than *all that was due unto him*. And his Prescription of it, included all Circumstances and Causes that might render any Duty at any time necessary in the Nature or Degrees of it. Whatever at any time may become the Duty of any Person towards God, in the Substance or Degrees of it, it is made so by the Law. All is included in that summary of it, *Thou shalt love the Lord thy God with all thy heart, and thy Neighbour as thy self*. Nothing can be the Duty of men but what and when it is required by the *Love of God or our Neighbour*. Wherefore no *Additions* were made unto the *Preceptive* Part of the Law by our Saviour, nor *Counsels* given by him for the performance of more than it did require.

It this regard the *Gospel is no New Law*, only the Duties of the Moral and Eternal Law, are plainly declared in the Doctrine of it, enforced in its Motives, and directed as to their Manner and End. Nor in this sense did the Lord Christ ever declare himself to be a *New Lawgiver*; Yea he declares the contrary, that he came to confirm the Old, *Matth. 5. 17.*

Secondly, The *Law* may be considered, as containing the *Institutions of worship*, which were given in *Horeb* by *Moses*, with other Statutes and Judgments. It was in this sense abolished by Christ. For the things themselves were appointed, but unto the *time of Reformation*. And thereon as the supreme

preme Lord and Lawgiver of the Gospel Church, he gave a *New Law of worship*, consisting in several Institutions and Ordinances of worship thereunto belonging See *Heb. 3, 3, 4, 5, 6.* and our exposition of that place.

Obedience unto the Lord Christ may be considered with respect unto both these; the *Moral Law* which he confirmed; and the *Law of Evangelical worship* which he gave and appointed. And some few things may be added to clear the Nature of it.

1. *Obedience* unto Christ doth not consist meerly in *doing the things which he requireth*. So far the Church under the Old Testament was obliged to yield *Obedience* unto *Moses*; and we are yet so unto the Prophets and Apostles. This is done, or may be so, with respect unto any Subordinate directive Cause of our *Obedience*, when it is not formally so denominated from his Authority. All *Obedience* unto Christ proceeds from an express Subjection of our Souls and consciences unto him.

2. No *Religious Obedience* could be due unto the Lord Christ directly, by the Rule and command of the *Moral Law*, were he not *God by Nature* also. The Reason and Foundation of all the *Obedience* required therein, is, *I am the Lord thy God thou shalt have no other Gods before me*. This containes the formal Reason of all *Religious Obedience*. The *Socinians* pretend highly unto *Obedience* to the Precepts of Christ. But all *Obedience* unto Christ himself they utterly overthrow. The *Obedience* they pretend unto him, is but obeying God the Father according to his commands. But they take away the Foundation of all *Obedience* unto his *Person*, by denying his Divine Nature. And all *Religious Obedience* unto any, who is not God by Nature is *Idolatry*. Wherefore all *Obedience* unto God, due by the *Moral Law*, hath respect unto the Person of Christ, as one God with the Father and Holy Spirit, blessed for ever.

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3. There is a peculiar Respect unto him in all Moral Obedience as Mediator.

1. In that by the *supreme Authority* over the Church wherewith he was vested, he hath confirmed all the commands of the *Moral Law*, giving them new enforcements, whence he calls them *his Commands*. *This*, saith he, *is my Commandment, that you love one another*, which yet was the Old Commandment of the Moral Law; *thou shalt love thy Neighbour as thy self*. Hence the Apostle calls it an *Old and New Commandment*, 1 Joh. 2. 7, 8.

The Law was given unto the Church under the Old Testament in the *hand of a Mediator*, that is, of *Moses*, Gal. 3. 19. It had an *Original Power* of obliging all mankind unto Obedience from its first Institution or Prescription in our Creation; which it never lost nor abated in. Howbeit the Church was obliged to have a respect unto it, as it was given unto them, *ordained by Angels in the hand of a Mediator*. See Mal. 4. 4. Hereon many things hard and difficult did ensue, which we are now freed from. We are not obliged unto the Observance of the *Moral Law* it self, as given in the hand of that Mediator, which gave it the formal Reason of a *Covenant* unto that People, and had other Statutes and Judgments inseparable from it. But the same Law continueth still in its Original Authority and Power, which it had from the beginning to oblige all indispensibly unto Obedience.

Howbeit as the *Church of Israel as such* was not obliged unto Obedience unto the Moral Law absolutely considered, but as it was given unto *them peculiarly* in the hand of a Mediator, that is, of *Moses*; no more is the Evangelical Church *as such*, obliged by the Original Authority of that Law, but as it is confirmed unto us in the hand of our Mediator. This renders all our *Moral Obedience*, Evangelical. For there is no Duty of it, but we are obliged to perform it in Faith
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through Christ, on the Motives of the Love of God in him, of the Benefits of his Mediation, and the Grace we receive by him; whatever is otherwise done by us is not acceptable unto God.

They do therefore for the most part but deceive themselves and others who talk so loudly about *Moral Duties*. I know of none that are acceptable unto God, which are not only *Materially*, but *Formally* so, and no more.

If the Obligation they own unto them, be only the Original Power of the Moral Law or the Law of our Creation, and they are performed in the strength of that Law unto the end of it, they are no way accepted of God. But if they intend the Duties, which the Moral Law requireth, proceeding from, and performed by *Faith in Christ*, upon the Grounds of the Love of God in him, and Grace received from him, then are they Duties purely *Evangelical*. And although the Law hath never lost, nor ever can lose its Original Power of obliging us unto universal Obedience, as we are *reasonable Creatures*, yet is our Obedience unto it as *Christians*, as *Believers*, immediately influenced by its confirmation unto the *Evangelical Church* in the hand of our Mediator. For,

2. God hath given unto the Lord Christ *all Power* in his name to require this Obedience from all that receive the Gospel. Others are left under the Original Authority of the Law either as implanted in our Natures at their first Creation, as are the *Gentiles*, or as *delivered by Moses*, and written in tables of stone, as it was with the *Jews*, Rom. 2. 12, 13, 14. But as unto them that are called unto the Faith of the Gospel, *the Authority of Christ* doth immediately affect their minds and consciences. *He feeds* or rules his people *in the strength of the Lord, in the Majesty of the Name of the Lord his God*, Mic. 5. 4. All the Authority and Majesty of God,
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is in him and with him; so of old as the great *Angel of Gods Presence* he was in the Church in the Wilderness with a delegated Power, *Exod. 23. 20, 21, 22. Behold I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not, for he will not pardon your Transgressions, for my Name is in him. But if thou shalt indeed obey his voice, and do all that I speak;* The Name of God the Father is so in him, that is, he is so partaker of the same Nature with him, that his voice is the voice of the Father. *If thou obey his voice, and do all that I speak.* Nevertheless he acts herein as the Angel of God, with Power and Authority delegated from him. So is he still immediately present with the Church requiring Obedience in the Name and Majesty of God.

3. *All Judgement* upon and concerning this Obedience is committed unto him by the Father. *For the Father judgeth no man, (that is, immediately as the Father.) but hath committed all Judgment unto the Son, Job. 5. 22. He hath given him Authority to execute Judgment, because he is the Son of man. Ver. 27. And his Judgment is the Judgment of God; for the Father who judgeth none immediately in his own Person, judgeth all in him, 1 Pet. 1. 17. If you call on the Father who without respect of Persons judgeth every one according to his work. He doth so in and by the Son unto whom all Judgment is committed. And unto him are we to have regard in all our Obedience, unto whom we must give our account concerning it, and by whom we are and must be finally judged upon it. To this purpose speaks the Apostle, Rom. 14. 10, 11, 12. We must all stand before the Judgment Seat of Christ, for it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God, so every one of us shall give an account of himself to God. He proveth that we shall all stand before the Judgment Seat of Christ, or be judged by him, by a*

Testimony of Scripture that we shall be all so judged by God himself; and give an account of our selves unto him. And as this doth undeniably prove and confirm the *Divine Nature* of Christ, without the Faith whereof, there is neither cogency in the Apostles Testimony, nor force in his arguing; so he declares that God judgeth us only in and by him. In this regard of our Moral Obedience unto Christ, lies the way whereby God will be glorified.

Secondly, All things are yet more plain *with respect unto Institutions of Divine Worship*. The appointment of all Divine Ordinances under the New Testament, was his especial province and work, as the Son and Lord over his own house. And Obedience unto him in the observance of them is that which he gives in especial charge unto all his Disciples, *Mat.* 28. 18, 19, 20. And it is nothing but a loss of that Subjection of Soul and Conscience unto him, which is indispensibly required of all Believers, that hath set the Minds of so many at liberty to *do and observe* in Divine Worship what they please, without any regard unto his Institutions. It is otherwise with respect unto *Moral Duties*. For the things of the Moral Law, have an Obligation on our Consciences, antecedent unto the enforcement of them by the Authority of Christ, and there holds us fast. But as unto things of the latter sort, our Consciences can no way be affected with a sense of them, or a necessity of Obedience in them, but by the sole and immediate Authority of Christ himself. If a sense hereof be lost in our Minds, we shall not abide in the Observance of his Commands.

CHAP. XII.

The especial Principle of Obedience unto the Person of Christ; which is Love. Its Truth and Reality vindicated.

THat which doth enliven and animate the Obedience whereof we have discoursed, is *Love*. This himself makes the Foundation of all that is acceptable unto him. If, saith he, *You love me, keep my Commandments*, Job. 14. 15. As he distinguisheth between Love and Obedience, so he asserts the former as the Foundation of the latter. He accepts of no Obedience unto his Commands, that doth not proceed from Love unto his Person. That is no Love which is not fruitful in Obedience, and that is no Obedience which proceeds not from Love. So he expresseth on both sides. *If a man love me, he will keep my words; and he that loveth me not, keepeth not my saying*, v. 23, 24.

In the Old Testament the *Love of God* was the Life and Substance of all Obedience. *Thou shalt love the Lord thy God with all thy heart, with all thy soul, thy mind and strength*, was the sum of the Law. This includes in it all Obedience, and where it is genuine, will produce all the fruits of it. And where it was not, no multiplication of Duties was accepted with him. But this in general we do not now treat of.

That the *Person of Christ* is the especial Object of this Divine Love, which is the fire that kindles the Sacrifice of our Obedience unto him; this is that alone which at present I design to demonstrate.

The Apostle hath recorded a very severe denuntiation of Divine wrath against all that *love him not*. *If any man love not*

not the Lord Jesus Christ, let him be Anathema Maranatha, 1 Cor. 16. 22. And what was added unto the Curse of the Law, we may add unto this of the Gospel; *and all the people shall say Amen.* Deut. 27. 26. And on the other hand, he prays for Grace, on all that *love him in sincerity,* Ephes. 2. 26. Wherefore none who desire to retain the name of Christians, can deny in words at least, but that we ought with all our Hearts to *love the Lord Jesus Christ.*

I do not so distinguish *Love* from Obedience as though it were not it self a part, yea the cheifest part of our Obedience. So is Faith also, yet is it constantly distinguished from Obedience properly so called. This alone is that which I shall demonstrate, namely, that *there is, and ought to be in all Believers, a Divine gracious Love unto the Person of Christ, immediately fixed on him, whereby they are excited unto, and acted in all their Obedience unto his Authority.* Had it been only pleaded, that many who pretend Love unto Christ, do yet evidence that they love him not, it is that which the Scripture testifieth, and continual experience doth proclaim. If an Application of this charge had been made unto them, whose sincerity in their Profession of Love unto him, can be no way evicted, it ought to be born with patience, amongst other reproaches of the same kind that are cast upon them. And some things are to be premised unto the Confirmation of our Assertion.

1. It is granted, that there may be a *false pretence of Love* unto Christ. And as this pretence is ruinous unto the souls of them in whom it is, so it oftentimes renders them prejudicial and troublesome unto others. There ever were, and probably ever will be Hypocrites in the Church. And a *false pretence of Love* is of the essential form of Hypocrisy. The first great Act of Hypocrisy with respect unto Christ was Treachery veiled with a double pretence of Love. He cried
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hail Master, and kissed him who betrayed him. His words and actions proclaimed Love, but Deceit and Treachery were in his Heart. Hence the Apostle prays for Grace on *them who love the Lord Jesus*, ἐν ἀφ' ὧν αἱ πόλεις; without dissimulation or doubling, without pretences and aims at other ends, without a mixture of corrupt Affections; that is Sincerity, *Ephes.* 6. 24. It was prophesied of him, that many who were strangers unto his Grace, should lie unto him, *Psal.* 18. 44. (בְּנֵי נִכְרִי יִכְחָשׁוּ לִי) *feignedly submit* or yield feigned Obedience unto him. So is it with them who profess Love unto him, yet are Enemies of his Cross, *whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things*, *Phil.* 3. 18, 19. All that are called Christians in the world, do by owning that denomination, profess a love unto Jesus Christ. But greater enemies, greater haters of him he hath not among the children of men, than many of them are. This falsely pretended Love, is worse than avowed hatred. Neither will the pretence of it stand men in stead at the last day. No other answer will be given unto the plea of it, be it in whom it will, but *depart from me, I never knew you, you workers of Iniquity*. Whereas therefore he himself hath prescribed this Rule unto all who would be esteemed his Disciples, *If you love me, keep my Commandments*, we may safely conclude all who live in a neglect of his Commands, whatever they pretend or profess, *they love him not*. And the satisfaction which men, through much darkness, and many corrupt prejudices, have attained unto in the profession of Christian Religion, without an internal sincere Love unto Christ himself, is that which ruins Religion and their own souls.

2. As there is a *false pretence of Love* unto Christ, so there is, or may be a *false Love* unto him also. The persons in whom it is, may in some measure be sincere, and yet their
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Love unto Christ may not be pure, nor sincere, such as answers the Principles and Rules of the Gospel. And as many deceive others, so some deceive themselves in this matter. They may think that they love Christ, but indeed do not so. And this I shall manifest in some few Instances.

1. That *Love is not sincere* and incorrupt, which proceedeth not from, which is not a fruit of Faith. Those who do not first really believe on Christ, can never sincerely love him. It is *Faith* alone that *worketh by Love* towards Christ and all his Saints. If therefore any do not believe with that Faith which unites them unto Christ, which within purifies the heart, and is outwardly effectual in Duties of Obedience, whatever they may persuade themselves concerning Love unto Christ, it is but a vain delusion. Where the Faith of men is dead, their Love will not be living and sincere.

2. That Love is not so, which riseth from *false Idea's* and Representations that men make of Christ, or have made of him in their minds. Men may draw *Images* in their minds of what they most fancy, and then dote upon them. So some think of Christ only as a Glorious Person exalted in Heaven at the Right hand of God, without farther apprehensions of his Natures and Offices. So the *Roman Missionaries* represented him unto some of the *Indians* concealing from them his Cross and Sufferings. But every false Notion concerning his Person or his Grace, what he is, hath done, or doth, corrupts the Love that is pretended unto him. Shall we think that they love Christ by whom his Divine Nature is denied? Or that those do so who disbelieve the reality of his Humane Nature? or those by whom the Union of both in the same Person is rejected? There cannot be true *Evangelical Love* unto a false Christ, such as these Imaginations do fancy.

3. So is that Love, which is not in all things as to Causes, Motives,

Motives, Measures and Ends regulated by the Scripture. This alone gives us the Nature, Rules and Bounds of sincere Spiritual Love. We are no more to love Christ, than to fear and worship him according unto our own imaginations. From the Scripture are we to derive all the Principles and Motives of our Love. If either the Acts or Effects of it will not endure a trial thereby, they are false and counterfeit, and many such have been pretended unto, as we shall see immediately.

4. That is so unquestionably which fixeth it self on *undue Objects*, which, whatever is pretended, are neither Christ, nor means of conveying our Love unto him. Such is all that Love which the *Romanists* express in their Devotion unto *Images*, as they fancy of Christ, *Crucifixes*; pretended *Reliques of his Cross*, and the Nails that pierced him, with the like superstitious Representations of him, and what they suppose he is concerned in. For although they express their Devotion with great appearance of ardent Affections, under all outward signs of them, in Adorations, Kissings, Prostrations, with Sighs and Tears; yet all this while it is *not Christ* which they thus cleave unto, but a cloud of their own Imaginations, wherewith their carnal minds are pleased and affected. That is no God which a man heweth out of a Tree, though he form it for that End, though he falleth down unto it and worshippeth it, and prayeth unto it, and saith, *deliver me, for thou art my God, Isa. 44 17*. The Authors of this superstition, whereby the love of innumerable poor souls, is depraved and abused, do first frame in their minds, what they suppose may sollicit or draw out the Natural and carnal affections of men unto it, and then outwardly represent it as an Object for them. Wherefore some of their Representations of him are *glorious*, and some of them *dolorous*, according as they aim to excite Affections in carnal Minds.

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But as I said these things are not Christ, nor is he any way concerned in them.

2. I acknowledge there have been great pretences of such a Love unto Christ as cannot be justified. Such is that which some of the Devotionists of the *Roman Church*, have endeavoured rather to express out of their fancy, than declare out of their experience. *Raptures, Extasies, Self-annihilations, immediate Adhesions and Enjoyments*, without any act of the understanding, and with a multitude of other swelling words of vanity, they labour to set off what they fancy to be Divine Love. But there wants not Evidences of Truth, sufficient to defeat these Pretences, be they never so specious or glorious. For,

1. As it is by them described, it *exceedeth all Scripture Presidents*. For men to assume unto themselves, an apprehension that they love Christ in another manner and kind, in an higher degree at least, and thence to enjoy more intimacy with him, more love from him, than did any of the Apostles, *John*, or *Paul*, or *Peter*, or any other of those holy ones, whose love unto him is recorded in the Scripture, is intollerable vanity and presumption. But no such things as these *Devoto's* pretend unto, are mentioned, or in the least intimated concerning them, and their love to their Lord and Master. No man will pretend unto more love than they had, but such as have none at all.

2. It is no way directed, warranted, approved by any *Command, Promise, or Rule of the Scripture*. As it is without *President*, so it is without *Precept*. And hereby whether we will or no, all our Graces and Duties must be tried, as unto any acceptation with God. Whatever pretends to exceed the Direction of the Word, may safely be rejected, cannot safely be admitted. Whatever *Enthusiasms* or pretended Inspirations may be pleaded, for the singular practice of what is

is prescribed in the Scripture, yet none can be allowed for an approved principle of what is not so prescribed. Whatever exceeds the bounds thereof, is resolved into the Testimony of every distempered Imagination. Nor will it avail that these things amongst them are submitted unto the *Judgment of the Church*. For the Church hath no Rule to judge by but the Scripture; and it can pass but one Judgment of what is not warranted thereby, namely, that it is to be rejected.

3. As it is described by those who applaud it; it is not suited unto the *sober sedate actings of the rational faculties of our souls*. For whereas all that God requireth of us, is that we love him with all our souls and all our minds, these men cry up a Divine Love by an *immediate adhesion of the Will and the Affections unto God, without any actings of the Mind and Understanding at all*. Love indeed is the regular acting of our whole souls by all their faculties and rational powers in an adherence unto God. But these men have fancied a Divine Love for them whom they would admire and extol, which disturbs all their regular actings, and renders them of little or no use in that, which without their due exercise, is nothing but fancy. And hence it is, that under pretence of this Love, sundry persons among them, yea all that have pretended unto it, have fallen into such *ridiculous excesses* and open delusions, as sufficiently discover the vanity of the Love it self pretended by them.

Wherefore we plead for *no other Love unto the Person of Christ*, but what the Scripture warrants as unto its Nature, what the Gospel requireth of us as our Duty, what the natural faculties of our Minds are suited unto, and given us for, what they are enabled unto by grace, and without which in some degree of sincerity, no man can yield acceptable Obedience unto him.

These things being premised, that which we assert, is, *that there is and ought to be in all Believers, a Religious Gracious Love unto the Person of Christ*, distinct from, and the Reason of their Obedience unto his commands; that is, it is distinct from all other commands; but is also it self commanded and required of us in a way of Duty.

That there is in the Church such a Love unto the Person of Christ, the Scripture testifies both in the Precepts it gives for it, and the examples of it. And all those who truly believe cannot apprehend that they understand any thing of Faith, or Love of Christ, or themselves, by whom it is called in Question. If therefore I should enlarge on this Subject, a great part of the Doctrine of the Scripture from first to last must be represented, and a Transcript of the Hearts of Believers wherein this Love is seated and prevalent, be made according to our Ability. And there is no Subject that I could more willingly enlarge upon. But I must at present contract my self in compliance with my design. Two things only I shall demonstrate. (1.) That the *Person of Christ is the Object of Divine Love*. (2.) What is the *Nature of that Love in us*; what are the Grounds of it, and the Motives unto it, in them that do believe.

In reference unto the first of those, the ensuing position shall be the Subject of the remainder of this Chapter.

The Person of Christ is the principal Object of the Love of God, and of the whole Creation participant of his Image. The Reason why I thus extend the Assertion, will appear in the declaration of it.

1. No small part of the eternal Blessedness of the Holy God, consisteth in the *mutual Love of the Father and the Son, by the Spirit*. As he is the only begotten of the Father, he is the first necessary, adequate, compleat Object of the whole Love of the Father. Hence he says of himself, that
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from eternity he was by him, as brought up with him, and was daily his delight, rejoycing alwaies before him, Prov. 8. 30. Which place was opened before. In him was the ineffable, eternal, unchangeable Delight and Complacency of the Father, as the full Object of his Love. The same is expressed in that Description of him, Joh. 1. 18. *The only begotten Son, who is in the bosom of the Father.* His being the only begotten Son declares his eternal Relation unto the Person of the Father, of whom he was begotten in the entire Communication of the whole Divine Nature. Hereon he is in the *bosom of the Father.* In the eternal embraces of his Love, as his only begotten Son. The Father loves, and cannot but love his own Nature and Essential Image in him.

Herein originally is God Love. *For God is Love,* 1 Joh. 4. 8. This is the Fountain and Prototype of all Love, as being eternal and necessary. All other acts of Love are in God, but Emanations from hence, and effects of it. *As he doth Good, because he is Good,* so he loveth, because he is Love. He is Love Eternally and Necessarily in this Love of the Son; and all other workings of Love, are but acts of his Will, whereby somewhat of it is outwardly expressed. And all Love in the Creation was introduced from this Fountain, to give a shadow and resemblance of it.

Love is that which contemplative men have alwaies almost adored. Many things have they spoken to evince it to be the Light, Life, Lustre and Glory of the whole Creation. But the Original and Pattern of it, was alwaies hid from the wisest *Philosophers* of old. Something they reached after about Gods Love unto himself with Rest and Complacency in his own infinite excellencies. But of this ineffable mutual Love of the Father and the Son, both in and by that Spirit which proceeds from them both, they had neither Apprehension nor Conjecture. Yet as herein doth the principal
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part (if we may so speak) of the Blessedness of the Holy God consist, so is it the only Fountain and *Prototype* of all that is truly called Love. A Blessing and Glory which the Creation had never been made partaker of, but only to express according to the capacity of their several natures, this infinite and eternal Love of God. For God's Love of himself, which is natural and necessary unto the Divine Being, consists in the mutual complacency of the Father and the Son by the Spirit. And it was to express himself, that God made any thing without himself. He made the Heavens and the Earth to express his Being, Goodness and Power. He created *man in his own Image*, to express his Holiness and Righteousness, and he implanted Love in our natures, to express this eternal mutual Love of the Holy Persons of the Trinity. But we must leave it under the vail of infinite incomprehensibleness; though Admiration and Adoration of it be not without the highest spiritual satisfaction.

Again, He is the *peculiar Object of the Love of the Father*, of the Love of God, as he is *incarnate*, as he hath taken on him, and hath now discharged the work of Mediation, or continues in the discharge of it; that is, the *Person of Christ, as God-man*, is the peculiar Object of the Divine Love of the Father. The Person of Christ in his Divine Nature is the adequate Object of that Love of the Father which is *ad intra*, a natural necessary Act of the Divine Essence in its distinct Personal Existence: And the Person of Christ as *incarnate*, as clothed with Humane Nature, is the first and full Object of the Love of the Father in those Acts of it, which are *ad extra*, or are towards any thing without himself. So he declares himself in the prospect of his future Incarnation and work. *Behold my servant whom I uphold, mine Elect in whom my soul delighteth, Isa. 42. 1.* The delight of the soul of God, his rest and complacency, which are the great effects of Love,

Love, are in the Lord Christ as his Elect and Servant in the work of Mediation. And the Testimony hereof he renewed twice from Heaven afterwards, *Matth. 3. 17. Loe a voice from Heaven, saying, This is my Beloved Son in whom I am well pleased*; as it is again repeated, *Matth. 17. 5. All things are disposed to give a due sense unto us, of this Love of God unto him. The Testimony concerning it is twice repeated in the same words from Heaven. And the words of it are emphatical unto the utmost of our comprehension. My Son, my Servant, mine Elect, my beloved Son in whom I rest, in whom I delight, and am well pleased. It is the will of God to leave upon our hearts a sense of this his Love unto Christ; for this voice came from Heaven, not for his sake who was alwaies filled with a sense of this Divine Love, but for ours, that we might believe it.*

This he pleaded as the Foundation of all the Trust reposed in him, and all the Power committed unto him. *The Father loveth the Son, and hath given all things into his hand, John 3. 35. The Father loveth the Son, and sheweth him all things that himself doth, John 5. 20. And the sense or due apprehension of it, is the Foundation of Christian Religion. Hence he prays that we may know that God hath loved him, John 17. 23, 26.*

In this sense, the Person of Christ is the *πρῶτον δεκτικόν*, the first recipient Subject of all that Divine Love which extends it self unto the Church. It is all, the whole of it, in the first place fixed upon him, and by and through him is communicated unto the Church. Whatever it receives in Grace and Glory, it is but the streams of this Fountain Love unto himself. So he prays for all his Disciples, *that the Love, saith he, wherewith thou hast loved me, may be in them, and I in them, Joh. 17. 26. They can be partakers of no other Love, neither in it self nor in its fruits, but that alone wherewith the*

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the Father first loved him. He loveth him for us all, and us no otherwise but as in him. *He makes us accepted in the beloved, Ephes. 1. 6.* He is the Beloved of the Father, κατ' ἐξοχὴν; as in all things he was to have the Preheminence, *Col. 1. 18.* The Love of the Body is derived unto it from the Love unto the Head. And in the Love of him doth God Love the whole Church and no otherwise. He loves none but as united unto him, and participant of his Nature.

Wherefore the Love of the Father unto the Son, as the only begotten, and the essential Image of his Person, wherein the ineffable Delight of the Divine Nature doth consist, was the Fountain and Cause of all Love in the Creation, by an Act of the Will of God for its Representation. And the Love of God the Father unto the Person of Christ as *incarnate*, being the first adequate Object of Divine Love wherein there is any thing *ad extra*, is the Fountain and especial Cause of all gracious Love towards us and in us. And our Love unto Christ being the only outward Expression and Representation of this Love of the Father unto him, therein consists the principal part of our Renovation into his Image. Nothing renders us so like unto God as our Love unto Jesus Christ, for he is the principal Object of his Love; in him doth his soul rest, in him is he alwaies well pleased. Wherever this is wanting, whatever there may be besides, there is nothing of the Image of God. He that loves not Jesus Christ, let him be *Anathema Maranatha*; for he is unlike unto God, his carnal Mind is Enmity against God.

Among those who are in the *Image of God*, the *Angels* above are of the first consideration. We are indeed as yet much in the dark unto the things that are *within the Vail*. They are *above* us as unto our present capacity, and *hid from us*, as unto our present state. But there is enough in the Scripture to manifest the Adhesion of *Angels* unto the Person of Christ

Christ by Divine Love. For Love proceeding from fight, is the Life of the Church above; as Love proceeding from Faith is the Life of the Church below. And this Life the Angels themselves do live. For,

1. They were all unto their inexpressible present Advantage and Security for the future, brought into that Recovery and *Racapitulation* of all things which God hath made in him. He hath gathered together in one all things in Christ both which are in Heaven and which are on Earth, even in him, *Ephes. 1. 10.* The things in Heaven, and things in Earth, Angels above, and Men below, were originally united in the Love of God. God's Love unto them, whence springs their mutual Love between themselves, was a bond of union between them, rendring them one compleat family of God in Heaven and Earth, as it is called. *Ephes. 3. 15.* On the entrance of sin, whereby mankind forfeited their Interest in the Love of God, and lost all Love unto him, or any thing for him, this Union was utterly dissolved, and mutual Enmity came into the place of its Principle in Love. God is pleased to gather up these divided parts of his Family into one, in one Head, which is Christ Jesus. And as there is hereby an Union established again between Angels and the Church in Love, so their adherence unto the Head, the Center, Life and Spring of this Union, is by Love and no otherwise. It is not Faith, but Love that is the bond of this Union between Christ and them; and herein no small part of their Blessedness and Glory in Heaven doth consist.

2. That *Worship*, Adoration, Service and Obedience which they yield unto him, are all in like manner animated with Love and Delight. In Love they cleave unto him, in Love they worship and serve him. They had a command to worship him on his Nativity, *Heb. 1. 6.* and they did it with joy, exultation and praises, all effects of Love and Delight

Luke 2. 13, 14. And as they continue about the *Throne of God*, they say with a loud voice, *Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing, Rev. 5. 11, 12.* Their continual ascription of Glory and Praise unto him, is an effect of Reverential Love and Delight. And from thence also is their concernment in his Gospel and Grace, *Ephes. 3. 9, 10. 1 Pet. 1. 12.* Nor without this Love in the highest degree, can it be conceived how they should be blessed and happy in their continual employment. For they are all *ministering spirits sent forth to minister for the heirs of salvation, Heb. 1. 14.* Were they not acted herein by their fervent Love unto Christ, they could have no delight in their own Ministry.

We have not, we cannot have in this world a full comprehension of the nature of *Angelical Love*. Our notions are but dark and uncertain in things whereof we can have no experience. Wherefore we cannot have here a clear intuition into the nature of the Love of Spirits, whilst our own is mixed with what derives from the actings of the animal spirits of our bodies also. But the Blessedness of Angels doth not consist in the endowments of their nature, that they are great in Power, Light, Knowledge and Wisdom. For notwithstanding these things, many of them became *Devils*. But the Excellency and Blessedness of the *Angelical State* consist in these two things. (1.) That they are disposed, and able constantly, inseparably, universally, uninterruptedly to cleave unto God in Love. And as they do so unto God, so they do unto the Person of Christ, and through him as their Head unto God, even the Father. (2.) Add hereunto that gracious reflex sense which they have of the Glory, Dignity, eternal sweetness and satisfaction which ariseth from hence, and we have the summe of *Angelical Blessedness*.

3. The *Church of Mankind* is the other part of the rational Creation whereon the Image of God is renewed. Love unto the Person of Christ proceeding from Faith, is their Life, their Joy and Glory.

It was so unto the *Church under the Old Testament*. The whole *Book of Canticles* is designed to no other purpose, but variously to shadow forth, to insinuate and represent the mutual Love of Christ and the Church. Blessed is he who understands the sayings of that Book, and hath the experience of them in his heart. The *forty fifth Psalm* among others is designed unto the same purpose. All the glorious Descriptions which are given of his Person in the residue of the Prophets, were only means to excite Love unto him, and desires after him. Hence is he called חמדת כל גוים. *Hag 2. 7. The Desire of all Nations*. He alone who is desirable unto, and the only Beloved of the Church, gathered out of all Nations.

The clear Revelation of the Person of Christ, so as to render him the direct Object of our Love, with the Causes and Reasons of it, is one of the most eminent Privileges of the New Testament. And it is variously attested in Precepts, Promises, Instances, and solemn Approbations.

Wherever he supposeth or requireth this Love in any of his *Disciples*, it is not only as their Duty, as that which they were obliged unto by the Precepts of the Gospel, but as that without which no other Duty whatever is accepted by him. *If, saith he, ye love me, keep my Commandments, John 14. 15.* He so requires Love unto himself, as not to expect or approve of any Obedience unto his Commands without it. It is a great and blessed Duty to feed the Sheep and Lambs of Christ: Yet will not he accept of it unless it proceeds out of Love unto his Person. *Simon Son of Jonas, lovest thou me, feed my Lambs, John 21. 15, 16, 17.* Three times did he repeat the

same words to him who had failed in his love towards him by denying him thrice. Without this Love unto him, he requires of none to feed his Sheep, nor will accept of what they pretend to do therein. It were a blessed thing, if a due apprehension hereof did alwaies abide with them that are called unto that work.

Hereunto doth he annex those blessed *Promises* which comprize the whole of our peace, safety and consolation in this world. *He (saith he) that loveth me, shall be loved of my Father, and I will love him, and manifest my self unto him, Johu 14. 21. And ver. 23. My Father will love him, and we will come unto him, and make our abode with him.* What heart can conceive, what tongue can express the glory of these Promises, or the least part of the Grace that is contained in them? Who can conceive aright of the Divine Condescension, Love and Grace that are expressed in them? How little a portion is it that we know of God in these things? But if we value them not, if we labour not for an *experience* of them according unto our measure, we have neither lot nor portion in the Gospel. The presence and abode of God with us as a Father manifesting himself to be such unto us, in the infallible pledges and assurances of our Adoption: The presence of Christ with us, revealing himself unto us with all those ineffable mercies wherewith these things are accompanied, are all contained in them. And these Promises are peculiarly given unto them that love the Person of Christ, and in the exercise of Love towards him.

Hereunto are designed the Gospel *Gerazim* and *Ebal*, the denunciation of blessings and curses. As blessings are declared to be their portion *who love the Lord Jesus in sincerity, Ephes. 6. 24* so those who love him not, have the substance of all curses denounced against them, even *Anathema Maranatha,*

ranatha, 1 Cor. c. 16. v. 22. So far shall such persons be, whatever they may profess of outward Obedience unto the Gospel, from any blessed interest in the Promises of it, as that they are justly liable unto final excision from the Church in this world, and eternal malediction in that which is to come.

It is evident therefore that *the Love of the Church* of Believers unto the Person of Christ, is not a distempered fancy, not a deluding Imagination, as some have blasphemed, but that which the nature of their Relation unto him makes necessary; that wherein they express their Renovation into the Image of God, that which the Scripture indispensibly requires of them, and whereon all their spiritual comforts do depend. These things being spoken in general, the particular nature, effects, operations and motives of this Divine Love must now be farther enquired into.

CHAP. XIII.

The Nature, Operations and Causes of Divine Love, as it respects the Person of Christ.

THat we may the better understand that Love unto the Person of Christ which we plead for, some things must be premised concerning the *Nature of Divine Love* in general, and thereon its Application unto the particular actings and exercise of it which we enquire into, will be plain and easie.

God hath endowed our nature with a faculty and ability of fixing our *Love* upon himself. Many can understand nothing of Love, but the adherence of their minds and souls unto things visible and sensible, capable of a present natural Enjoyment. For things unseen, especially such as are eternal and infinite, they suppose they have a *veneration*, a religious respect, a devout adoration; but how they should *love them*, they cannot understand. And the Apostle doth grant that there is a greater difficulty in loving things *that cannot be seen*, than in loving those which are alwaies visibly present unto us, *1 John 4. 20.* Howbeit this *Divine Love* hath a more fixed station and prevalency in the minds of men, than any other kind of Love whatever. For,

1. The principal End why God endued our Natures with that great and ruling Affection, that hath the most eminent and peculiar power and interest in our souls, was in the first place, that it might be *fixed on himself*, that it might be the instrument of our adherence unto him. He did not create this Affection in us, that we might be able by it to cast our selves into the embraces of things natural and sensual. No Affection

Affection hath such power in the soul to cause it to cleave unto its Object, and to work it unto a conformity unto it. Most other Affections are transient in their operations, and work by a transport of nature, as anger, joy, fear, and the like. But Love is capable of a constant exercise, is a spring unto all other Affections, and unites the soul with an efficacy not easie to be expressed, unto its Object. And shall we think that God who *made all things for himself*, did create this ruling Affection in and with our Natures, meerly that we might be able to turn from him, and cleave unto other things, with a power and faculty above any we have of adherence unto him. Wherefore at our first Creation, and in our primitive condition *Love* was the very soul and quickening Principle of the Life of God, and on our adherence unto him thereby, the continuance of our Relation unto him, did depend. The Law, Rule and Measure of it was, *Thou shalt love the Lord thy God with all thy heart, and all thy soul*. For this end did God create this Affection in us. Not only our Persons in their Nature and Being, but in all their powers and faculties, were fitted and prepared unto this end, of living unto God, and coming unto the enjoyment of him. And all their exercise on created Objects was to be directed unto this end. Wherefore the placing of our Love on any thing before God, or above him, is a formal expression of our Apostacy from him.

2. *Divine Excellencies* are a proper adequate Object of our Love. The Will indeed can adhere unto nothing in Love, but what the understanding apprehends as unto its Truth and Being. But it is not necessary that the understanding do fully comprehend the whole Nature of that which the Will doth so adhere unto. Where a discovery is made unto and by the Mind of *real Goodness* and Amiability, the Will there can close with its affections. And these are apprehended as absolutely

solutely the most perfect in the Divine Nature and Holy Properties of it. Whereas therefore not only that which is the *proper Object of Love* is in the Divine Excellencies, but it is there only perfectly and absolutely, without the mixture of any thing that should give it an alloy, as there is in all Creatures, they are the most suitable and adequate Object of our Love.

There is no greater discovery of the Depravation of our Natures by sin, and degeneracy of our Wills from their Original Rectitude, than that whereas we are so prone to the Love of other things, and therein do seek for satisfaction unto our souls, where it is not to be obtained, it is so hard and difficult to raise our hearts unto the Love of God. Were it not for that depravation, he would alwaies appear as the only suitable and satisfactory Object unto our affections.

3. The especial Object of Divine gracious Love, is the *Divine Goodness*. *How great is his Goodness, how great is his Beauty, Zech. 9. 17.* Nothing is amiable, or a proper Object of Love, but what is *good*, and as it is so. Hence Divine Goodness which is infinite, hath an absolutely perfect amiableness accompanying of it. Because his Goodness is inexpressible, his Beauty is so. How great is his Goodness, how great is his Beauty? Hence are we called to give *thanks unto the Lord, and to rejoyce in him*, which are the Effects of Love, *because he is good, Psal. 106. 1. 136. 1.*

Neither is *Divine Goodness* the especial Object of our Love as absolutely considered. But we have a respect unto it, as comprehensive of all that Mercy, Grace and Bounty, which are suited to give us the best relief in our present condition, and an eternal future Reward. Infinite Goodness exerting it self in all that Mercy, Grace, Faithfulness and Bounty which are needful unto our Relief and Blessedness in our present

sent condition is the proper Object of our Love. Whereas therefore this is done only in Christ, there can be no true Love of the *Divine Goodness*, but in and through him alone.

The Goodness of God as a Creator, Preserver and Rewarder, was a sufficient, yea the *adequate Object* of all Love antecedently unto the entrance of sin and misery. In them, in God under those considerations might the soul of man find full satisfaction as unto its present and future Blessedness. But since the passing of sin misery and death upon us, our Love can find no amiableness in any Goodness, no rest, complacency and satisfaction in any, but what is effectual in that grace and mercy by Christ, which we stand in need of, for our present Recovery and future Reward. Nor doth God require of us that we should love him otherwise but as he is *in Christ reconciling the world unto himself*. So the Apostle fully declares it. *In this was manifested the Love of God towards us, because that God sent his only begotten Son into the world, that we might live through him: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins. And we have known and believed the Love that God hath to us: God is Love, and he that dwelleth in Love, dwelleth in God, and God in him, 1 John 3. 9, 10, 16.* God is Love, of a nature infinitely good and gracious, so as to be the only Object of all Divine Love. But this Love can no way be known, or be so manifested unto us, as that we may and ought to love him, but by his *Love in Christ*, his sending of him, and loving us in him. Before this, without this, we do not, we cannot love God. For *herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our sins*. This is the cause, the spring, and fountain of all our Love unto him. They are but empty notions and imaginations, which some speculative persons

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please themselves withall, about Love unto the Divine Goodness absolutely considered. For however infinitely amiable it may be in it self, it is not so really unto them, it is not suited unto their state and condition, without the consideration of the communications of it unto us, in Christ.

4. These things being premised, we may consider the *especial Nature* of this Divine Love, although I acknowledge that the least part of what Believers have an experience of in their own souls, can be expressed at least by me. Some few things I shall mention, which may give us a shadow of it, but not the expresse Image of the thing it self.

1. *Desire of Union* and Enjoyment is the first vital Act of this Love. The soul upon the Discovery of the Excellencies of God, earnestly desires to be *united* unto them, to be brought near unto that Enjoyment of them whereof it is capable, and wherein alone it can find rest and satisfaction. This is Essential unto all Love; it *unites the Mind* unto its Object, and rests not but in Enjoyment. Gods Love unto us ariseth out of the overflowing of his own immense Goodness, whereof he will communicate the fruits and effects unto us. God is Love, and herein is Love, not that we loved God, but that he loved us, and sent his only begotten Son. Yet also doth this Love of God tend to the bringing of us *unto him*, not that he may enjoy us, but that he may be enjoyed by us. This answers the desire of Enjoyment in us, *Job 14. 15. Thou shalt call me* (that is out of the dust at the last day) *thou wilt have a desire to the work of thy hands.* Gods Love will not rest, until it hath brought us unto himself. But our Love unto God ariseth from a sense of our own wants, our insufficiency to come unto rest in our selves, or to attain unto Blessedness by our own endeavours. In this state seeing *all in God*, and expecting all from the suitableness of his excellencies unto our rest and satisfaction, our souls cleave unto them, with a desire

desire of the nearest Union whereof our Natures are capable. We are made for him, and cannot rest until we come unto him.

Our Goodness *extends not* unto God; we cannot profit him by any thing that we are, or can do. Wherefore his Love unto us hath not respect originally unto any good in our selves, but is a gracious free Act of his own. He doth good for no other reason but because he is good. Nor can his infinite perfections take any cause for their Original Actings without himself. He wants nothing that he would supply by the Enjoyment of us. But we have *indigency* in our selves to cause our Love to seek an Object without our selves. And so his *Goodness*, with the Mercy, Grace and Bounty included therein is the Cause, Reason and Object of our Love. We love them for themselves; and because we are wanting and indigent, we love them with a desire of Union and Enjoyment wherein we find that our Satisfaction and Blessedness doth consist. Love in general unites the Mind unto the Object, the Person loving unto the thing or Person beloved. So is it expressed in an instance of humane, temporary changeable Love, namely, that of *Jonathan* to *David*. *His soul was knit to the soul of David, and he loved him as his own soul*, 1 Sam. 18. 1. Love had so effectually united them, as that the soul of *David* was as his own. Hence are those expressions of this Divine Love, by *cleaving unto God*, *following hard after him*, *thirsting*, *panting* after him, with the like intimations of the most earnest endeavours of our Nature after Union and Enjoyment.

When the soul hath a view by Faith (which nothing else can give it) of the *Goodness* of God as manifested in Christ, that is, of the essential excellencies of his Nature as exerting themselves in him, it reacheth after him with its most earnest embraces, and is restless until it comes unto perfect fruition. It

sees in God, the Fountain of Life, and would drink of the *River of his Pleasures*, *Psal.* 16. 8, 9. that in his *presence is fulness of Joy*, and at his right hand are pleasures for evermore, *Psal.* 16. 11. It longs and pants to drink of that Fountain, to bathe it self in that River of Pleasures; and wherein it comes short of present Enjoyment, it lives in hopes that when we *awake, it shall be satisfied with his Likeness*, *Psal.* 17. 15. There is nothing grievous unto a soul filled with this Love, but what keeps it from the full Enjoyment of these Excellencies of God. What doth so, naturally and necessarily it groans under. Such is our present state in the Body wherein in some sense we are *absent from the Lord*, *2 Cor.* 5. 4, 8, 9. And what doth so Morally in the deviations of its Will and Affections, as *sin*, it hates and abhors, and loathes it self for. Under the conduct of this Love, the whole tendency of the soul is unto the Enjoyment of God; It would be lost in it self, and found in him; nothing in it self, and all in him. Absolute complacency herein, that God is what he is, that he should be what he is, and nothing else, and that as such we may be united unto him, and enjoy him according to the capacity of our Natures, is the Life of Divine Love.

2. It is a Love of *Affimilation*. It contains in it a desire and intense endeavour to be *like unto God*, according unto our capacity and measure. The soul sees all Goodness, and consequently all that is amiable and lovely in God, the want of all which it finds in it self. The fruition of this Goodness is that which it longs for as its utmost end, and *conformity* unto it as the means thereof. There is no man who loves not God sincerely, but indeed he would have him to be somewhat that he is not, that he might be the more like unto him. This such Persons are pleased withal whilst they can fancy it in any thing, *Psal.* 50. 21. They that love him, would have him *be all that he is, as he is, and nothing else,*
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and would be themselves like unto him. And as Love hath this tendency, and is that which gives disquietment unto the soul when and wherein we are unlike unto God, so it stirs up constant endeavours after *Assimilation* unto him, and hath a Principal Efficacy unto that End. Love is the Principle that actually *Assimulates* and conforms us unto God, as Faith is the Principle which originally disposeth thereunto. In our Renovation into the Image of God, the *transforming Power* is radically seated in Faith, but *acts it self* by Love. Love proceeding from Faith, gradually changereth the soul into the likeness of God; and the more it is in exercise, the more is that change effected.

To labour after conformity unto God by outward Actions only is to make an *Image of the living God*, hewed out of the stock of a dead Tree. It is from this vital Principle of Love that we are not forced into it as by engines, but naturally grow up into the Likeness and Image of God. For when it is duely affected with the Excellencies of God in Christ, it fills the mind with thoughts and contemplations on them, and excites all the Affections unto a Delight in them. And where the soul acts it self constantly in the Minds Contemplation, and the Delight of the Affections, it will produce *Assimilation* unto the Object of them. To love God is the only way and means to be like unto Him.

2. It is a *Love of complacency*, and therein of *Benevolence*. Upon that view which we have by spiritual Light and Faith of the Divine Goodness, exerting it self in the way before described, our souls do approve of all that is in God, applaud it, adore it, and acquiesce in it. Hence two great Duties do arise, and hereon do they depend. First; *Joyful Ascriptions* of Glory and Honour unto God. All Praise and Thanksgiveing, all Blessing, all Assignment of Glory unto him, because of his excellencies and perfections, do arise from
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our satisfactory complacency in them. *The Righteous rejoyce in the Lord, and give thanks at the Remembrance of his Holiness, Psal. 97. 12.* They are so pleased and satisfied at the Remembrance of Gods Holiness, that it fills their Hearts with Joy, and causeth them to break forth in praises. Praise is nothing but an outward expression of the inward Complacency of our hearts in the Divine Perfections and their Operations. And Secondly; Love herein acts it self by *Benevolence*, or the constant Inclination of the Mind unto all things, wherein the Glory of God is concerned. It wills all the things wherein the Name of God may be Sanctified, his praises made glorious, and his Will done in Earth as it is in Heaven. As God saies of his own Love unto us, *that he rejoyceth in it with singing, and resteth in it, Zeph. 3. 17.* as having the greatest Complacency in it, rejoycing over us with his *whole heart and his whole soul, Jerem. 32. 41.* So according unto our measure, do we by Love rest in the glorious Excellencies of God, rejoycing in them, with our whole hearts and our whole Souls.

4. This Divine Love is a *Love of Friendship*. The communion which we have with God therein, is so intimate and accompanied with such spiritual *Boldness* as gives it that denomination. So *Abraham* was called the *Friend of God, Isa. 47. 8. Jam. 2. 23.* And because of that mutual trust which is between friends, *the secret of the Lord is with them that fear him, and he will shew them his Covenant, Psal. 25. 14.* For as our Saviour teacheth us, *Servants*, that is, those who are so, and no more, *know not what their Lord doth; He rules them, commands them, or requires Obedience from them.* But as unto his *Secret*, his *Design* and Purpose, his Counsel and Love, they know nothing of it. But saith he unto his Disciples, *I have called you Friends, for all things that I have heard of my Father, I have made known unto you, Joh. 15. 15.*
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He proves them to be rightly called his friends, because of the communication of the secret of his mind unto them.

This is the great difference between them who are *only Servants* in the house of God, and those who are *so Servants* as to be Friends also. The same commands are given unto all equally, and the same Duties are required of all equally, in as much as they are *equally Servants*. But those who are no more but so, know nothing of the *secret Counsel* Love and Grace of God, in a due manner. For the natural man receiveth not the things that are of God. Hence all their Obedience is *servile*. They know neither the principal Motives unto it, nor the ends of it. But they who are *so Servants* as to be *Friends also*, they know what their Lord doth; the secret of the Lord is with them, and he shews them of his Covenant. They are admitted into an intimate Acquaintance with the Mind of Christ (*we have the Mind of Christ*, 1 Cor. 2. 16.) and are thereon encouraged to perform the Obedience of *Servants* with the Love and Delight of *Friends*.

The same love of friendship is expressed, by that intimate converse with, and especial residence that is between God and Believers; God dwelleth in them, and they dwell in God, for God is Love, 1 Job. 4. 16. *If a man, saith the Lord Christ, love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him*, Joh. 14. 23. *And if any man hear my voice, and open the door, I will come unto him, and sup with him, and he with me*, Rev. 3. 20. These are not an empty sound of words; there is substance under them, there is Truth in them. Those whose hearts are duely exercised in and unto the Love of God, have experience of the refreshing approaches both of the Father and of the Son unto their souls, in the communications of a sense of their Love, and pledges of their abode with them.

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These things have I briefly premised concerning the Nature of *Divine Love*, that we may the better apprehend what we understand by it, in the Application of it unto the Person of Christ. For,

1. The *Formal Object* of this Love, is the *Essential Properties of the Divine Nature*, its infinite Goodness in particular. Wherever these are, there is the Object and Reason of this Love. But they are all of them in the *Person of the Son*, no less than in the Person of the Father. As therefore we love the Father on this account, so are we to love the Son also. But

2. The *Person of Christ* is to be considered as he was incarnate or clothed with our Nature. And this takes nothing off from the *formal Reason* of this Love, but only makes an Addition unto the Motives of it. This indeed for a season veiled the Loveliness of his Divine Excellencies, and so turned aside the eyes of many from him. For when he took on him *the form of a Servant, and made himself of no Reputation*, he had unto them who looked on him with carnal eyes, *neither form nor comeliness* that he should be desired or beloved. Howbeit the entire Person of Christ God and Man, is the Object of this Divine Love, in all the acts of the whole exercise of it. That single effect of infinite Wisdom and Grace in the Union of the Divine and Humane Natures, in the One Person of the Son of God, renders him the Object of this Love in a *peculiar* manner. The way whereby we may attain this peculiar Love and the Motives unto it, shall close these considerations.

A due consideration of, and meditation on the Proposal of the Person of Christ unto us in the Scripture, are the *proper Foundation of this Love*. This is the formal Reason of our Faith in him, and Love unto him. He is so proposed unto us in the Scripture that we may *believe* in him, and *love him*,
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and for that very end. And in particular with respect unto our *Love*, to ingenerate it in us, and to excite it unto its due exercise, are those excellencies of his Person as the principal Effect of Divine Wisdom and Goodness, which we have before insisted on, frequently proposed unto us. To this end is he represented as *altogether Lovely*, and the especial Glories of his Person are delineated, yea drawn to the Life in the Holy Records of the Old and New Testaments. It is no work of *Fancy* or *Imagination*; it is not the feigning Images in our Minds of such things as are meet to satisfy our carnal Affections, to excite and act them; but it is a due adherence unto that Object which is represented unto Faith in the Proposal of the Gospel. Therein as in a Glass do we behold the Glory of Christ who is the Image of the invisible God, and have our souls filled with transforming Affections unto him.

The whole *Book of Canticles* is nothing but a Mystical Declaration of the *mutual Love* between Christ and the Church. And it is expressed by all such waies and meanes as may represent it Intense, Fervent, and Exceeding all other Love whatever, which none I suppose will deny, at least on the part of Christ. And a great part of it consists in such Descriptions of the *Person of Christ* and his Love, as may render him *amiable* and desireable unto our souls, even *altogether lovely*. To what end doth the Holy Spirit so *graphically* describe and represent unto us the beauty and desirableness of his Person, if it be not to ingenerate Love in us unto him. All want of Love unto him on this proposal, is the effect of prevalent unbelief. It is pretended that the Descriptions given of Christ in this *Book*, are *Allegorical*, from whence nothing can be gathered or concluded. But God forbid we should so reflect on the Wisdom and Love of the Holy Spirit unto the Church, that he hath proposed unto

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the Faith of the Church an *empty sound and noise of words* without mind or sense. The expressions he useth are *figurative*, and the whole nature of the Discourse as unto its outward structure is *Allegorical*. But the things intended are real and substantial, and the *Metaphors* used in the expression of them are suited in a due Attendance unto the *Analogy* of Faith, to convey a spiritual understanding and sense of the things themselves proposed in them. The Church of God will not part with the unspeakable advantage and consolation, those supports of Faith, and incentives of Love, which it receives by that divine proposal of the Person of Christ, and his Love which is made therein, because some men have no experience of them, nor understanding in them. The Faith and Love of Believers is not to be regulated by the ignorance and boldness of them who have neither the one nor the other. The Title of the forty fifth *Psalms* is, שִׁיר יִירוּשָׁלַם, *A Song of Loves*; that is, of the mutual Love of Christ and the Church. And unto this end that our souls may be stirred up unto the most ardent Affections towards him, is a Description given us of his Person, as altogether lovely. To what other end is he so evidently delineated in the whole Harmony of his Divine Beauties by the Pencil of the Holy Spirit?

Not to insist on particular Testimonies, it is evident unto all whose eyes are opened to discern these things, that there is no Property of the Divine Nature which is peculiarly amiable, such as are *Goodness, Grace, Love and Bounty*, with infinite Power and Holiness, but it is represented and proposed unto us in the Person of the Son of God, to this end, that we should love him above all, and cleave unto him. There is nothing in the *Humane Nature*, in that fulness of Grace and Truth which dwelt therein, in that inhabitation of the Spirit which was in him without measure, in any thing

thing of those *all things* wherein he hath the *preheminance*, nothing in his Love, Condescension, Grace and Mercy, nothing in the work that he fulfilled, what he did and suffered therein; nothing in the Benefits we receive thereby; nothing in the Power and Glory that he is exalted unto at the Right hand of God, but it is set forth in the Scripture and proposed unto us, that believing in him we may *love him* with all our hearts and souls. And besides all this, that singular, that infinite Effect of Divine Wisdom, whereunto there is nothing like in all the works of God, and wherewith none of them may be compared, namely, the *constitution of his Person by the Union of his Natures* therein, whereby he becomes *unto us* the Image of the Invisible God, and wherein all the blessed Excellencies of his distinct Natures are made most illustriously conspicuous, in becoming one entire Principle of all his Mediatory Operations on our behalf, is proposed unto us as the compleat Object of our Faith and Love. This is that Person, whose Loveliness and Beauty all the Angels of God, all the holy Ones above do eternally admire and adore. In him are the Infinite Treasures of Divine Wisdom and Goodness continually represented unto them. This is he, who is the Joy, the Delight, the Love, the Glory of the Church below. *Thou whom our souls do love*, is the Title whereby they know him and converse with him, *Cant. 1. 7. chap. 3. 1, 4.* This is he who is the Desire of all Nations, the Beloved of God and Men.

The mutual intercourse on this ground of Love between Christ and the Church, is the *life and soul* of the whole Creation; for on the account hereof all things consist in him.

There is more Glory under the Eye of God, in the sighs, groans and mournings of poor souls filled with the *Love of Christ*, after the enjoyment of him according to his Promises, in their fervent Prayers for his manifestation of himself

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unto them, in the refreshments and unspeakable joys which they have in his gracious visits and embraces of his Love, than in the Thrones and Diadems of all the Monarchs on the Earth. Nor will they themselves part with the ineffable satisfactions which they have in these things, for all that this world can do for them, or unto them. *Mallem suere cum Christo, quam regnare cum Cæsare.* These things have not only rendred Prisons and Dungeons more desireable unto them than the most goodly Pallaces on future accounts; but have made them really places of such *Refreshment* and Joys, as men shall seek in vain to extract out of all the comforts that this world can afford.

O Curvæ in terris animæ & cælestium inanes.

Many there are who not comprehending, not being affected with that Divine Spiritual Description of the Person of Christ which is given us by the Holy Ghost in the Scripture, do feign unto themselves *false Representations* of him by *Images* and *Pictures*, so to excite carnal and corrupt affections in their minds. By the help of their outward senses, they reflect on their imaginations the shape of an humane body, cast into postures and circumstances dolorous or triumphant, and so by the working of their fancy raise a *Com-motion* of mind in themselves, which they suppose to be Love unto Christ. But all these Idols are Teachers of Lyes. The true Beauty and Amiableness of the Person of Christ, which is the formal object and cause of *Divine Love*, is so far from being represented herein, as that the mind is thereby wholly diverted from the contemplation of it. For no more can be so pictured unto us, but what may belong unto a meer man, and what is arbitrarily referred unto Christ, not by Faith, but by corrupt imagination.

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The *Beauty of the Person of Christ* as represented in the Scripture, consists in things invisible unto the eyes of flesh. They are such as no hand of man can represent or shadow. It is the Eye of Faith alone that can see this *King in his Beauty*. What else can contemplate on the *uncreated Glories* of his Divine Nature? can the hand of man represent the Union of his Natures in the same Person, wherein he is peculiarly amiable? What Eye can discern the mutual Communications of the Properties of his different Natures in the same Person which depends thereon, whence it is that *God laid down his life for us, and purchased his Church with his own blood*? In these things, O vain man, doth the Loveliness of the Person of Christ unto the souls of Believers consist, and not in those strokes of Art which fancy hath guided a skilful hand and pencil unto. And what Eye of flesh can discern the *Inhabitation of the Spirit* in all fulness in the Humane Nature? Can his Condescension, his Love, his Grace, his Power, his Compassion, his Offices, his Fitness and Ability to save sinners, be deciphered on a Tablet, or engraven on Wood or Stone? However such Pictures may be adorned, however beautified and enriched, they are not *that Christ* which the soul of the Spouse doth love; they are not any means of representing his Love unto us, or of conveying our Love unto him; they only divert the minds of superstitious persons from the Son of God, unto the embraces of a cloud, composed of fancy and imagination.

Others there are who abhor these *Idols*, and when they have so done commit *Sacrilege*. As they reject Images, so they seem to do all Love unto the Person of Christ, distinct from other Acts of Obedience, as a fond Imagination. But the most superstitious Love unto Christ, that is, Love acted in ways tainted with superstition, is better than none at all. But with what Eyes do such persons read the Scriptures?
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with what hearts do they consider them? what do they conceive is the intention of the Holy Ghost in all those *Descriptions* which he gives us of the Person of Christ as *amiable* and desirable above all things, making therewithal a proposal of him unto our Affections, inciting us to receive him by Faith, and to cleave unto him in Love? Yea to what end is our Nature endued with this Affection? unto what end is the Power of it renewed in us by the sanctification of the Holy Spirit? if it may not be fixed on this most proper and excellent Object of it?

This is the Foundation of our Love unto Christ, namely, the *Revelation and Proposal of him unto us in the Scripture* as altogether lovely. The Discovery that is made therein of the glorious Excellencies and Endowments of his Person, of his Love, his Goodness and Grace, of his worth and work, is that which engageth the *Affections of Believers* unto him: It may be said, that if there be such a *Proposal of him* made unto all promiscuously, then all would equally discern his amiableness, and be affected with it, who assent equally unto the Truth of that Revelation. But it hath alwaies fallen out otherwise. In the daies of his flesh, some that looked on him could see neither *form nor comeliness in him* wherefore he should be desired? Others saw his Glory, *the Glory of the only begotten of the Father, full of Grace and Truth*. To some he is *precious*, unto others he is *disallowed and rejected*; a stone which the Builders refused, when others brought it forth crying, *Grace, Grace* unto it, as the head of the corner. Some can see nothing but weakness in him; unto others the Wisdom and Power of God do evidently shine forth in him: Wherefore it must be said, that notwithstanding that open plain Representation that is made of him in the Scripture, unless the Holy Spirit gives us Eyes to discern it, and circumscribe our hearts, by the cutting off corrupt prejudices, and

and all effects of unbelief, implanting in them by the efficacy of his Grace this blessed Affection of Love unto him, all these things will make no impression on our minds.

As it was with the people on the *giving of the Law*; notwithstanding all the great and mighty works which God had wrought among them, yet having not given them *a heart to perceive, and eyes to see, and ears to hear*, which he affirms that he had not done, *Deut. 29. 4*, they were not moved unto Faith or Obedience by them. So is it in the Preaching of the Gospel. Notwithstanding all the blessed Revelation that is made of the Excellencies of the Person of Christ therein, yet those into whose hearts God doth not shine to give the knowledge of his Glory in his face, can discern nothing of it, nor are their hearts affected with it.

We do not therefore in these things follow *cunningly devised fables*: We do not indulge unto our own fancies and imaginations; they are not *unaccountable raptures or extasies* which are pretended unto; nor such an artificial concatenation of thoughts, as some ignorant of these things do boast that they can give an account of: Our Love to Christ ariseth alone from the Revelation that is made of him in the Scripture, is ingenerated, regulated, measured, and is to be judged thereby.

CHAP. XIV.

Motives unto the Love of Christ.

THE *Motives* unto this Love of Christ, is the last thing on this Head of our *Religious Respect* unto him, that I shall speak unto.

When God required of the Church the first and highest Act of Religion, the sole Foundation of all others, namely, to *take him as their God*, to own, believe and trust in him alone as such, which is wholly due unto him for what he is, without any other consideration whatever; yet he thought meet to add a *Motive* unto the performance of that Duty from what he had done for them, *Exod. 20. 1, 2.* The sense of the first Command is, that we should take him alone for our God; for he is so, and there is no other. But in the prescription of this Duty unto the Church, he minds them of the Benefits which they had received from him, in *bringing them out of the house of bondage.*

God in his Wisdom and Grace ordereth all the Causes and Reasons of our Duty, so as that all the rational powers and faculties of our souls may be exercised therein. Wherefore he doth not only *propose himself* unto us, nor is Christ meerly proposed unto us as the proper Object of our Affections, but he calls us also unto the consideration of all those things that may satisfy our souls that it is the most just, necessary, reasonable and advantageous course for us so to fix our Affections on him.

And these Considerations are taken from all that he did for us, with the Reasons and Grounds why he did it. We love him principally and *ultimately* for what he is; but nextly and

and immediately for what he *did*. What he did for us, is first proposed unto us, and it is that which our souls are first affected withal. For they are originally acted in all things by a sense of the *Want* which they have, and a desire of the *Blessedness* which they have not. This directs them unto what he hath done for sinners. But that leads immediately unto the consideration of what he is in himself. And when our Love is fixed on him, or his Person, then all those things wherewith from a sense of our own wants and desires we were first affected, become *Motives* unto the confirming and encreasing of that Love. This is the constant method of the Scripture; it first proposeth unto us what the Lord Christ hath done for us, especially in the discharge of his *Sacerdotal Office*, in his Oblation and Intercession, with the Benefits which we receive thereby. Hereby it leads us unto his Person, and presseth the consideration of all other things to ingage our Love unto him. See *Phil.* 2. 5, 6, 7, 8, 9, 10. with *chap.* 3. 8, 9, 10, 11.

Motives unto the Love of Christ are so great, so many, so diffused through the whole Dispensation of God in him unto us, as that they can by no hand be fully expressed, let it be allowed never so much to enlarge in the Declaration of them; much less can they be represented in that short Discourse whereof but a very small part is allotted unto their consideration, such as ours is at present. The studying, the collection of them, or so many of them as we are able, the meditation on them, and improvement of them, is among the principal *Duties* of our whole lives. What I shall offer is the reduction of them unto these two heads: (1.) The *Acts of Christ*, which is the substance of them: And (2.) The *Spring and Fountain* of those Acts which is the Life of them.

1. In general they are all the Acts of his *Mediatory Office*,

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with all the fruits of them whereof we are made partakers. There is not any thing that he *did or doth* in the discharge of his Mediatory Office, from the first susception of it in his Incarnation in the womb of the Blessed Virgin, unto his present Intercession in Heaven, but is an effectual *Motive* unto the Love of him, and as such is proposed unto us in the Scripture. Whatever he did or doth with or towards us in the Name of God, as the King and Prophet of the Church, whatever he did or doth with God for us as our High Priest, it all speaks this language in the hearts of them that believe; *O love the Lord Jesus in sincerity.*

The consideration of what Christ thus did and doth for us, is inseparable from that of the Benefits which we receive thereby. A due mixture of both these, of what he did for us, and what we obtain thereby, comprizeth the substance of these Motives. *Who loved me, and gave himself for me. Who loved us, and washed us in his own blood, and made us Kings and Priests unto God. For thou wast slain, and hast bought us unto God with thy blood.* And both these are of a transcendant nature, requiring our Love to be so also. Who is able to comprehend the Glory of the Mediatory Actings of the Son of God, in the Assumption of our Nature, in what he did and suffered therein? And for us, Eye hath not seen, nor Ear heard, nor can it enter into the Heart of man to conceive, what we receive thereby. The least benefit, and that obtained by the least expence of trouble or charge, deserveth Love, and leaveth the brand of a crime, where it is not so entertained. What then do the greatest deserve, and those procured by the greatest expence; even the price of the blood of the Son of God.

If we have any Faith concerning these things, it will produce *Love*, as that Love will obedience. Whatever we profess concerning them, it springs from *Tradition* and *Opinion*,
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and not from Faith, if it ingage not our souls into the Love of him. The frame of heart which ensues on the real Faith of these things, is expressed, *Psal 103. 1, 2, 3, 4, 5. Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, and bealeth all thy diseases. Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things; so that thy youth is renewed like the Eagles.* Let men pretend what they will, there needs no greater, no other evidence, to prove that any one doth not really believe the things that are reported in the Gospel concerning the Mediatory Actings of Christ, or that he hath no experience in his own soul and conscience of the Fruits and Effects of them, than this, that his heart is not ingaged by them unto the most ardent Love towards his Person.

He is no Christian who lives not much in the meditation of the *Mediation of Christ*, and the especial Acts of it. Some may more abound in that work than others, as it is fixed, formed and regular. Some may be more able than others to dispose their thoughts concerning them, into Method and Order. Some may be more diligent than others in the observation of times for the solemn Performance of this Duty. Some may be able to rise to higher and clearer apprehensions of them than others. But as for those, the bent of whose minds doth not lye towards thoughts of them, whose hearts are not on all *Occasions* retreating unto the Remembrance of them, who embrace not all opportunities to call them over as they are able; on what grounds can they be esteemed *Christians*? How do they live by the Faith of the Son of God? are the *great things of the Gospel*, of the Mediation of Christ, proposed unto us, as those which we may think of when we have

nothing else to do, that we may meditate upon, or neglect at our pleasure, as those wherein our concernment is so small, as that they must give place unto all other occasions or diversions whatever? Nay! if our minds are not filled with these things; if Christ doth not *dwell plentifully in our hearts by Faith*; if our souls are not possessed with them, and in their whole inward frame and constitution so cast into this mould, as to be lead by a natural complacency unto a converse with them, we are strangers unto the Life of Faith. And if we are thus conversant about these things, they will ingage our Hearts into the *Love of the Person of Christ*. To suppose the contrary, is indeed to deny the Truth and reality of them all, and to turn the Gospel into a Fable.

Take one Instance from among the rest; namely, his *Death*. Hath he the heart of a Christian, who doth not often meditate on the Death of his Saviour, who doth not derive his life from it? Who can look into the Gospel and not fix on those lines which either immediately and directly, or through some other paths of Divine Grace and Wisdom, do lead him thereunto? And can any have believing thoughts concerning the Death of Christ, and not have his heart affected with *ardent Love* unto his Person? Christ in the Gospel is *evidently set forth, crucified before us*. Can any by the eye of Faith look on this bleeding dying Redeemer, and suppose Love unto his Person to be nothing but the work of Fancy or Imagination? They know the contrary, who alwaies bear about in the body, *the dying of the Lord Jesus*; as the Apostles speaks, *2 Cor. 4. 10.* As his whole name, in all that he did, is an *Ointment poured forth*, for which *the Virgins love him, Cant. 1. 3.* So this precious perfume of his Death, is that where-with their hearts are ravished in a peculiar manner.

Again; As there can be no Faith in Christ, where there is no *Love* unto him, on the account of his Mediatory Acts; so
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where it is not, the want of it casteth Persons under the highest guilt of *Ingratitude* that our nature is liable unto. The highest Aggravation of the sin of *Angels*, was their *Ingratitude* unto their Maker. For whereas by his meer Will and Pleasure they were stated in the highest Excellency, Preheminence and Dignity, that he thought good to communicate unto any Creatures, or it may be, that any meer created Nature is capable of in it self; they were unthankful for what they had so received from undeserved goodness and bounty, and so cast themselves into everlasting ruine. But yet the sins of men in their *Ingratitude* towards Christ on the account of what he hath done for them, is attended with an *Aggravation* above that of the *Angels*. For although the *Angels* were originally instated in that condition of Dignity which in this world we cannot attain unto, yet were they not redeemed and recovered from misery as we are.

In all the croud of evil and wicked men, that the world is pestred withal, there are none by common consent so stigmatized for unworthy villany, as those who are *signally* ungrateful, for singular benefits. If persons are unthankful *unto* them, if they have not the highest *Love for them*, who redeem them from Ignominy and Death, and enstate them in a plentiful Inheritance (if any such instances may be given) and that with the greatest expence of Labour and Charge; mankind without any regret, doth tacitly condemn them unto greater miseries than those which they were delivered from. What then will be the condition of them, whose hearts are not so affected with the Mediation of Christ, and the fruits of it, [as to ingage the best, the choicest of their Affections unto him? The Gospel it self will be a *savour of Death* unto such ungrateful wretches.

2. That which the Scripture principally insisteth on as
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the *Motives* of our Love unto Christ, is his *Love unto us*, which was the Principle of all his Mediatory Actings in our behalf.

Love is that *Jewel* of *Humane Nature* which commands a valuation wherever it is found. Let other circumstances be what they will, whatever distances between persons may be made by them, yet *real Love* where it is evidenced so to be, is not despised by any but such as degenerate into profligate Brutality. If it be so stated as that it can produce no outward effects advantageous unto them that are beloved, yet it commands a respect as it were whether we will or no, and some return in its own kind. Especially it doth so if it be altogether *undeserved*, and so evidenceth it self to proceed from a goodness of Nature, and an inclination unto the good of them on whom it is fixed. For whereas the essential Nature of Love consisteth in willing good unto them that are beloved; where the Act of the Will is real, sincere and constantly exercised, without any defect of it on our part; no restraints can possibly be put upon our minds from going out in some *Acts of Love* again upon its account, unless all their faculties are utterly depraved, by habits of brutish and filthy lusts. But when this Love which is thus undeserved, doth also abound in effects *troublesome* and *chargeable* in them in whom it is, and highly *beneficial* unto them on whom it is placed, if there be any such Affection left in the Nature of any man, it will prevail unto a reciprocal Love. And all these things are found in the Love of Christ unto that degree and height, as nothing pallel unto it can be found in the whole Creation. I shall briefly speak of it under two general Heads.

1. The sole Spring of all the Mediatory Actings of Christ, both in the susception of our Nature, and in all that he did and suffered therein, was his own *meer Love and Grace* working

working by pitty and compassion. It is true, he undertook this work principally with respect unto the Glory of God, and out of Love unto him. But with respect unto us, his *only Motive* unto it was his abundant overflowing Love. And this is especially remembred unto us in that Instance wherein it carried him through the greatest difficulties, namely, in his *Death* and the Oblation of himself on our behalf, *Gal. 2. 20. Ephes. 5. 2, 25, 26. 1 Joh. 3. 16. Revel. 1. 5, 6.* This alone enclined the Son of God to undertake the glorious work of our Redemption, and which carried him through the Death and Dread which he underwent in the accomplishment of it.

Should I engage into the consideration of this *Love of Christ*, which was the great means of the conveying all the effects of Divine Wisdom and Grace unto the Church; that glass which God chose to represent himself and all his goodness in unto Believers; that Spirit of life in the wheel of all the motions of the Person of Christ in the Redemption of the Church unto the eternal Glory of God, his own and that of his redeemed also; that mirrour wherein the holy Angels and blessed Saints shall for ever contemplate the Divine Excellencies in their suitable Operations; I must now begin a *Discourse* much larger than that which I have passed through. But it is not suited unto my present design so to do. Nor considering the growing Apprehensions of many about the Person of Christ, which are utterly destructive of the whole nature of that *Love* which we ascribe unto him, do I know how soon a more distinct explication and defence of it may be called for. And this Cause will not be forsaken.

They know nothing of the Life and Power of the Gospel, nothing of the reality of the Grace of God, nor do they believe aright one *Article of the Christian Faith*, whose hearts are not sensible of the *Love of Christ* herein. Nor is he sensible

sible of the *Love of Christ*, whose Affections are not thereon drawn out unto him. I say, they make a *Pageant* of Religion, a Fable for the Theatre of the world, a business of Fancy and Opinion, whose hearts are not really affected with the Love of Christ, in the susception and discharge of the work of Mediation, so as to have real and spiritually sensible Affections for him. Men may *babble* things which they have learnt by rote, they have no real *Acquaintance* with Christianity, who imagine that the placing of the most intense Affections of our souls on the Person of Christ, the loving him with all our hearts because of his Love, our being overcome thereby, until we are *sick of Love*, the constant motions of our souls towards him with delight and adherence, are but *fancies and imaginations*. I renounce that Religion, be it whose it will, that teacheth, insinuateth, or giveth countenance unto such Abominations. That Doctrine is as discrepant from the Gospel as the *Alcoran*, as contrary to the experience of Believers, as what is acted in and by the *Devils*, which instructs men unto a contempt of the most fervent Love unto Christ, or casts reflections upon it. I had rather chuse my eternal lot and portion with the *meanest Believer*, who being effectually sensible of the Love of Christ, spends his daies in mourning that he can *love him no more* than he finds himself on his utmost endeavours for the discharge of his Duty to do, than with the best of them, whose vain speculations, and a false pretence of Reason, puff them up unto a contempt of these things.

2 This Love of Christ unto the Church, is *singular* in all those qualifications which render Love obliging unto reciprocal Affections. It is so in its *Reality*. There can be no Love amongst men, but will derive something from that disorder which is in their Affections, in their highest Actings. But the Love of Christ is *pure* and absolutely *free* from any allay.

allay. There cannot be the least suspicion of any thing of *self* in it. And it is absolutely *undeserved*. Nothing can be found amongst men that can represent or exemplifie its freedom from any desert on our part. The most candid and ingenious Love amongst us, is when we love another for his worth, excellency and usefulness, though we have no *singular Benefit* of them our selves. But not the least of any of these things were found in them on whom he set his Love, until they were wrought in them, as effects of that Love which he set upon them.

Men sometimes may rise up unto such an high degree and instance in Love, as that they will *even die for one another*. But then it must be on a superlative esteem which they have of their worth and merit. It may be, saith the Apostle, treating of the Love of Christ, and of God in him, *that for a good man even one would dare to dye, Rom. 5. 7.* It must be for a good man, one who is justly esteemed *commune bonum*, a publick good to mankind; one whose Benignity is ready to exercise loving kindness on all occasions, which is the estate of a good man; peradventure some would *even dare to dye* for such a man. This is the height of what Love among men can arise unto; and if it hath been instanced in any, it hath been accompanied with an open mixture of *vain glory*, and desire of renown. But the Lord Christ placed his Love *on us*, that Love from whence he died for us, when we were *sinners and ungodly*; that is, every thing which might render us unamiable and undeserving. Though we were as *deformed* as sin could render us, and more deeply *indebted* than the whole Creation could pay or answer, yet did he fix his Love upon us, to free us from that condition, and to render us meet for the most intimate society with himself. Never was there Love which had such effects, which cost him so dear in whom it was, and proved so advantageous unto

them on whom it was placed. In the pursuit of it he underwent *every thing that is evil* in his own Person, and we receive *every thing that is good* in the favour of God, and eternal Blessedness.

On the account of these things, the Apostle ascribeth a *constraining Power* unto the Love of Christ, 2 Cor. 5. 14. And if it constraineth us unto any return unto him, it doth so unto that of Love in the first place. For no suitable return can be made for Love but Love, at least not without it. As Love cannot be purchased, *for if a man would give all the substance of his house for Love, it would utterly be contemned, Cant. 8. 7.* so if a man would give all the world for a requital of Love, without Love, it would be despised. To fancy that all the Love of Christ unto us, consists in the *precepts* and promises of the Gospel, and all our Love unto him, in the *observance of his commands*, without a real Love in him unto our Persons like that of a *Husband unto a Wife, Ephes. 5. 25. 26.* or an holy affection in our hearts and minds unto his Person, is to overthrow the whole Power of Religion, to despoil it of its Life and Soul, leaving nothing but the carcass of it.

This Love unto Christ, and unto God in him, because of his Love unto us, is the principal instance of *Divine Love*, the Touchstone of its reality and sincerity. Whatever men may boast of their affectionate endearments unto the *Divine Goodness*, if it be not founded in a sense of this Love of Christ and the Love of God in him, they are but *empty notions* they flourish withal, and their deceived hearts feed upon ashes. It is in Christ alone that God is declared to be *Love*, without an apprehension whereof, none can *love him* as they ought. In him alone, that infinite Goodness which is the peculiar Object of Divine Love, is truly represented unto us, without any such deceiving *Phantasms*, as the workings of fancy, or depravation of Reason may impose upon us. And on
him

him doth the saving Communication of all the effects of it depend. And an infinite condescension is it in the Holy God, so to express his *Glory in the face of Jesus Christ*, or to propose himself as the Object of our Love in and through him. For considering our weakness, as to an immediate comprehension of the infinite excellencies of the Divine Nature, or to beare the rays of his resplendent Glory, seeing none can see *his face and live*, it is the most adorable effect of Divine Wisdom and Grace, that we are admitted unto the contemplation of them, in the Person of Jesus Christ.

There is yet farther evidence to be given unto this Love unto the Person of Christ, from all those *blessed effects* of it which are declared in the Scripture, and whereof Believers have the experience in themselves. But something I have spoken concerning them formerly in my discourse about *Communion with God*; and the nature of the present design, will not admit of enlargement upon them.

CHAP. XV.

Conformity unto Christ, and following his Example.

THE third thing proposed to declare *the use of the Person of Christ in Religion*, is that *Conformity* which is required of us unto him. This is the great design and projection of all Believers. Every one of them hath the *Idea* or *Image* of Christ in his mind; in the Eye of Faith, as it is represented unto him in the Glass of the Gospel. Κατοπτρίζομενοι ἃ δέξασθαι ἡμεῖς, 2 Cor. cap. 3. v. 18. *We behold his Glory in a Glass*, which implants the Image of it on our minds. And hereby the mind is *transformed into the same Image*, made like unto Christ so represented unto us, which is the conformity we speak of. Hence every true Believer hath his heart under the conduct of an *habitual Inclination* and desire to be like unto Christ. And it were easy to demonstrate that where this is not, there is neither Faith nor Love. Faith will cast the soul into the *form or frame of the thing believed*, Rom. 6. 17. And all sincere Love worketh an Assimilation. Wherefore the best evidence of a real Principle of the Life of God in any soul, of the sincerity of Faith, Love and Obedience, is an internal cordial endeavour, operative on all occasions, after *conformity* unto Jesus Christ.

There are two parts of the Duty proposed. The first respects the *internal Grace and Holiness* of the Humane Nature of Christ; The other his *example in Duties of Obedience*. And both of them, both *materially*, as to the things wherein they consist, and *formally*, as they were his, or in him, belong unto the constitution of a true Disciple.

1. *Internal Conformity unto his habitual Grace and Holiness*

ness, is the fundamental design of a Christian Life. That which is the best without it, is a pretended Imitation of his Example in outward Duties of Obedience. I call it *pretended*, because where the first design is wanting, it is no more but so; nor is it acceptable to Christ, nor approved by him. And therefore an attempt unto that end hath often issued in formality hypocrisie and superstition. I shall therefore lay down the grounds of this design, the nature of it, and the means of its pursuit.

God, in the *Humane Nature* of Christ did perfectly renew that blessed Image of his on our Nature, which we lost in *Adam*, with an addition of many glorious endowments which *Adam* was not made partaker of. God did not renew it in his Nature, as though that portion of it whereof he was partaker, had ever been destitute or deprived of it, as it is with the same Nature in all other persons. For he derived not his Nature from *Adam* in the same way that we do; nor was he ever in *Adam* as the publick Representative of our Nature as we were. But our Nature in him had the Image of God implanted in it, which was lost and separated from the same Nature, in all other instances of its subsistence. It pleased the Father that in him *all fulness should dwell*, that he should be *full of Grace and Truth*, and in all things have the preheminance. But of these gracious endowments of the Humane Nature of Christ, I have discoursed elsewhere.

2. One end of God in *filling the Humane Nature of Christ with all Grace*, in implanting his glorious Image upon it, was that he might in him propose an *Example* of what he would by the same *Grace* renew us unto, and what we ought in a way of *Duty* to labour after. The fulness of Grace was necessary unto the Humane Nature of Christ, from its *Hypostatical Union* with the Son of God. For whereas therein the *fulness of the Godhead dwelt in him bodily*, it became

τὸ ἅγιον, an *holy thing*, Luke 1. 35. It was also necessary unto him, as unto his *own Obedience* in the flesh, wherein he fulfilled all Righteousness, did no sin, *neither was guile found in his mouth*, 1 Pet. 2. 22. And it was so unto the discharge of the Office he undertook: For *such an High Priest became us, who was holy, harmless, undefiled, and separate from sinners*, Heb. 7. 26. Howbeit the infinite Wisdom of God had this farther design in it also, namely, that he might be the *Pattern* and *Example* of the Renovation of the Image of God in us, and of the Glory that doth ensue thereon. He is in the Eye of God as the *Idea* of what he intends in us, in the communication of Grace and Glory; and he ought to be so in ours as unto all that we aim at in a way of Duty.

He hath *predestinated us to be conformed unto the Image of his Son, that he might be the first-born among many Brethren*, Rom. 8. 30. In the collation of all Grace on Christ, God designed to make *him the first-born of many Brethren*; that is, not only to give him the Power and Authority of the first-born, with the Trust of the whole Inheritance to be communicated unto them, but also as the *Example* of what he would bring them unto. For *both he that sanctifieth, and they that are sanctified are all of one, for which cause he is not ashamed to call them Brethren*, Heb. 2. 11. It is Christ who sanctifieth Believers; yet is it from God, who first sanctified him, that he and they might be *of one*, and so become *Brethren*, as bearing the Image of the same Father. God designed and gave unto Christ *Grace and Glory*; and he did it that he might be the *Prototype* of what he designed unto us, and would bestow upon us. Hence the Apostle shews that the effect of this *Predestination* to conformity unto the Image of the Son, is the communication of all effectual saving Grace, with the Glory that ensues thereon. Ver. 30. *Moreover whom he did predestinate, them he also called; and whom he called, them*

them be also justified; and whom he justified, them he also glorified.

The great design of God in his Grace is, that as we have born the *Image of the first Adam*, in the Depravation of our Natures, so we should bear the *Image of the second* in their Renovation. As we have born the *Image of the Earthy*, so we shall bear the *Image of the Heavenly*, 1 Cor. 15. 49. And as he is the Pattern of all our Graces, so he is of *Glory* also. All our Glory will consist in our being *made like unto him*, which what it is, doth not as yet appear, 1 Joh. 3. 2. For *he shall change even our vile body, that it may be fashioned like unto his glorious body*, Phil. 3. 21. Wherefore the fulness of Grace was bestowed on the Humane Nature of Christ, and the Image of God gloriously implanted thereon, that it might be the *Prototype* and Example of what the Church was through him to be made partaker of. That which God intends for us, in the internal Communication of his Grace, and in the use of all the Ordinances of the Church, is, that we may come unto the *measure of the stature of the fulness which is in Christ*, Ephes. 4. 13. There is a fulness of all Grace in Christ. Hereunto are we to be brought according to the *measure* that is designed unto every one of us. *For unto every one of us is given Grace according to the measure of the Gift of Christ*, ver. 7. He hath in his sovereign Grace assigned different measures unto those on whom he doth bestow it. And therefore it is called the *stature*, because as we grow gradually unto it, as men do unto their just stature; so there is a *variety* in what we attain unto, as there is in the statures of men, who are yet all perfect in their proportion.

3. *This Image of God in Christ* is represented unto us in the Gospel. Being lost from our Nature, it was utterly impossible we should have any just comprehension of it. There could be no *steady Notion of the Image of God*, until it was renewed

renewed and exemplified in the Humane Nature of Christ. And thereon, without the knowledge of him, the wisest of men have taken those things to render men most like unto God which were *adverse* unto him. Such were the most of those things which the Heathens adored as *Heroick Vertues*. But being perfectly exemplified in Christ, it is now plainly represented unto us in the Gospel. Therein *with open face we behold as in a Glas the Glory of the Lord, and are changed into the same Image*, 2 Cor. 3. 18. The *Vail* being taken away from Divine Revelations by the Doctrine of the Gospel, and from our hearts *by the Lord the Spirit*, we behold the Image of God in Christ with open face, which is the principal means of our being transformed into it. The Gospel is the Declaration of Christ unto us, and the Glory of God in him, as unto many other ends, so in especial, that we might in him *behold and contemplate that Image of God* we are gradually to be renewed into. Hence we are so therein to *learn the Truth as it is in Jesus, as to be renewed in the spirit of our minds, and to put on that new man which after God is created in righteousness and true holiness*, Ephes. 4. 20, 23, 24. that is, that is *renewed after the Image of him who created him*, Col. 3. 10.

4. It is therefore evident, that the *Life of God* in us consists in *conformity unto Christ*; nor is the Holy Spirit as the principal and efficient cause of it given unto us for any other end, but to *unite us* unto him, and make *us like him*. Wherefore the original Gospel Duty which animates and rectifies all others, is a design for *conformity* unto Christ in all the gracious principles and qualifications of his holy soul, wherein the *Image of God* in him doth consist. As he is the *Prototype* and Exemplar in the Eye of God for the communication of all Grace unto us; so he ought to be the great *Example* in the Eye of our Faith in all our Obedience unto God, in our compliance with all that he requireth of us.

God

God himself or the *Divine Nature* in its holy Perfections, is the *Ultimate Object and Idæa* of our Transformation in the renewing of our minds. And therefore under the Old Testament before the Incarnation of the Son, he proposed his own holiness immediately as the pattern of the Church. *Be ye Holy, for the Lord your God is Holy, Lev. 11. 44. Chap. 19. 2. Chap. 20. 5.* But the Law made nothing perfect. For to compleat this great Injunction, there was yet wanting an *express Example* of the Holiness required, which is not given us but in him, who is the *first born, the Image of the invisible God.*

There was a Notion even among the *Philosophers*, that the principal endeavour of a wise man was *to be like unto God.* But in the improvement of it the best of them fell into foolish and proud Imaginations. Howbeit the Notion it self, was the principal beam of our *primigenial Light*, the best relique of our natural Perfections. And those who are not some way under the power of a design *to be like unto God*, are every way like unto the Devil. But those Persons who had nothing but the absolute essential Properties of the Divine Nature to contemplate on in the Light of Reason, failed all of them both in the Notion it self of Conformity unto God, and especially in the practical improvement of it. Whatever men may fancy to the contrary, it is the design of the Apostle in sundry places of his writings to prove that they did so, especially, *Rom. 1. 1 Cor. 1.* Wherefore it was an infinite Condescension of Divine Wisdom and Grace gloriously to implant that *Image* of his which we are to endeavour *Conformity* unto, on the Humane Nature of Christ, and then so fully to represent and propose it unto us in the Revelation of the Gospel.

The *infinite Perfections* of God considered *absolutely* in themselves, are accompanied with such an incomprehensible

Glory, as is hard to conceive how they are the Object of our imitation. But the *Representation* that is made of them in Christ, as the Image of the Invisible God, is so suited to the renewed faculties of our souls, so *congenial* unto the new Creature, or the gracious Principle of Spiritual Life in us, that the mind can dwell on the contemplation of them, and be thereby transformed into the same Image.

Herein lyes much of the Life and Power of *Christian Religion*, as it resides in the souls of men. This is the prevailing design of the minds of them that truly believe the Gospel; they would in all things be like unto Jesus Christ. And I shall briefly shew (1.) *What* is required hereunto: And (2.) *What* is to be done in a way of *Duty* for the attaining that End.

1. A *Spiritual Light* to discern the Beauty, Glory and Amiableness of Grace in Christ, is required hereunto. We can have no real design of conformity unto him, unless we have their eyes, who saw *his Glory, the Glory of the only begotten of the Father, full of Grace and Truth, John 1. 14.* Nor is it enough that we seem to discern the Glory of his Person, unless we see a *Beauty and Excellency* in every Grace that is in him. *Learn of me, saith he, for I am meek and lowly in heart, Matth. 11. 29.* If we are not able to discern an Excellency in *Meekness and Lowliness of heart*, (as they are things generally despised) how shall we sincerely endeavour after conformity unto Christ in them? The like may be said of all other his gracious Qualifications. His Zeal, his Patience, his Self-denial, his Readiness for the Cross, his Love unto his Enemies, his Benignity to all Mankind, his Faith and Fervency in Prayer, his Love to God, his Compassion towards the souls of men, his Unweariedness in doing good, his Purity, his universal Holiness; unless we have a *Spiritual Light* to discern the Glory and Amiableness of them all as they

they were in him, we speak in vain of any design for *Conformity* unto him. And this we have not, unless God *shine into our hearts* to give us the Knowledge of his Glory in the face of Jesus Christ. It is, I say, a foolish thing to talk of the *Imitation of Christ*, whilst really through the darkness of our minds we discern not that there is an Excellency in the things wherein we ought to be like unto him.

2. *Love unto them so discovered in a beam of heavenly Light*, is required unto the same end. No soul can have a design of *Conformity* unto Christ, but his, who so likes and loves the Graces that were in him, as to esteem a participation of them in their Power, to be the greatest advantage, to be the most invaluable privilege that can in this world be attained. It is the *savour of his good Ointments for which the Virgins love him*, cleave unto him, and endeavour to be like him. In that whereof we now discourse, namely, of *Conformity* unto him, he is the Representative of the Image of God unto us. And if we do not love and prize above all things those gracious qualifications and dispositions of mind wherein it doth consist, whatever we may pretend of the *Imitation of Christ* in any outward Acts or Duties of Obedience, we have no design of *Conformity* unto him. He who sees and admires the Glory of Christ as filled with these Graces, as he *was fairer than the children of men*, because *Grace was poured into his lips*, unto whom nothing is so desirable, as to have the same mind, the same heart, the same spirit that was in Christ Jesus, he is prepared to press after *Conformity* unto him. And unto such a soul the Representation of all these Excellencies in the Person of Christ, is the great incentive, motive and guide, in and unto all internal Obedience unto God.

Lastly, That wherein we are to labour for this *Conformity* may be reduced unto two Heads.

1. *An Opposition unto all sin*, in the root, principle and most secret springs of it, or original cleavings unto our Nature. *He did no sin*, neither was there any guile found in his mouth. *He was Holy, Harmeless*, undefiled, separate from sinners. He was the Lamb of God *without spot or blemish*; like unto us, yet without sin. Not the least tincture of sin did ever make an approach unto his Holy Nature. He was absolutely free from every drop of that *filth* which hath invaded us in our depraved condition. Wherefore to be *freed from all sin*, is the first general part of an endeavour for Conformity unto Christ. And although we cannot perfectly attain hereunto in this life, as we have *not already attained, nor are already perfect*, yet he who groaneth not in himself after it, who doth not loath every thing that is of the remainder of sin in him, and himself for it, who doth not labour after its absolute and universal extirpation, hath no sincere design of *Conformity* unto Christ, nor can so have. He who endeavours to be like him, must *purify himself, even as he is pure*. Thoughts of the Purity of Christ, in his absolute freedom from the least tincture of sin, will not suffer a Believer to be negligent at any time, for the endeavouring the utter ruine of that which makes him unlike unto him. And it is a blessed advantage unto Faith in the work of Mortification of sin, that we have such a pattern continually before us.

2. The due *Improvement of, and continual growth in every Grace*, is the other general part of this duty. In the exercise of his own All-fulness of Grace, both in moral Duties of Obedience, and the especial Duties of his Office, did the Glory of Christ on the Earth consist. Wherefore to abound in the exercise of every Grace, to grow in the root, and thrive in the fruit of them, is to be conformed unto the Image of the Son of God.

Secondly,

Secondly, The following the Example of Christ in all Duties towards God and men, in his whole conversation on the Earth, is the second part of the Instance now given concerning the use of the Person of Christ in Religion. The field is large which here lies before us, and filled with numberless blessed Instances: I cannot here enter into it; and the mistakes that have been in a pretence unto it, requires that it should be handled distinctly and at large by it self, which, if God will, may be done in due time. One or two general Instances wherein he was most eminently *our Example*, shall close this Discourse.

1. *His Meekness, Lowliness of mind, Condescension unto all sorts of persons*; his Love and Kindness unto Mankind, his Readiness to do good unto all, with Patience and Forbearance, are continually set before us in his Example. I place them all under one Head, as proceeding all from the same spring of *Divine Goodness*, and having effects of the same nature. With respect unto them, it is required that *the same mind be in us that was in Christ Jesus, Phil. 2. 5.* and that we *walk in Love, as he also loved us, Ephes. 5. 2.*

In these things was he the great Representative of the Divine Goodness unto us. In the acting of these Graces on all occasions did he declare and manifest the Nature of God from whom he came. And this was one end of his exhibition in the flesh. Sin had filled the world with a *Representation of the Devil* and his Nature, in mutual hatred, strife, variance, envy, wrath, pride, fierceness and rage against one another, all which are of the old Murderer. The Instances of a cured, of a contrary frame were obscure and weak in the best of the Saints of old. But in our Lord Jesus, the Light of the Glory of God herein first shone upon the world. In the exercise of these Graces which he most abounded in, because the sins, weaknesses and infirmities of men gave continual occasion

occasion thereunto, did he represent the *Divine Nature*, as Love, as infinitely good, benign, merciful and patient, as delighting in the exercise of these its holy Properties. In them was the Lord Christ our *Example* in an especial manner. And they do in vain pretend to be his Disciples, to be followers of him, who endeavour not to order the whole course of their lives in conformity unto him in these things.

One Christian who is *meek, humble, kind, patient and useful unto all*, that condescends to the ignorance, weakneses and infirmities of others, that passeth by provocations, injuries, contempt, with patience, and with silence, unless where the Glory and Truth of God call for a just vindication; that pittieeth all sorts of men in their failings and miscarriages, who is free from jealousies and evil surmizes, that loveth what is *good in all men*, and *all men even wherein they are not good*, nor do good, doth more express the vertues and excellencies of Christ, than thousands can do with the most magnificent works of Piety or Charity where this frame is wanting in them. For men to pretend to follow the *Example of Christ*, and in the mean time to be proud, wrathful, envious, bitterly zealous, calling for fire from Heaven to destroy men, or fetching it themselves from Hell, is to cry, *Hail unto him*, and to crucifie him afresh unto their Power.

2. *Self-denial, Readiness for the Cross*, with *patience in sufferings*, are the second sort of things which he calls all his Disciples to follow his Example in. It is the fundamental Law of his Gospel, that if any one will be his Disciple, *he must deny himself, take up his Cross and follow him*. These things in him, as they are all of them summarily represented, *Phil.* 2. 5, 6, 7, 8. by reason of the *Glory of his Person*, and the Nature of his sufferings, are quite of another *kind* than that we are called unto. But his *Grace* in them all is our only pattern, in what is required of us. *Christ hath suffered for us, leaving*

us an Example, that we should follow his steps, who when he was reviled, reviled not again, when he suffered, he threatened not, 1 Pet. 2. 21, 22, 23. Hence are we called to look unto Jesus, the Author and finisher of our Faith, who for the Joy that was set before him, endured the Cross, and despised the shame. For we are to consider him, who endured such contradiction of sinners in himself, that we faint not, Heb. 12. 2, 3. Blessed be God for this Example; for the Glory of the Condescension, Patience, Faith and Endurance of Jesus Christ in the extremity of all sorts of sufferings. This hath been the polestar of the Church in all its stormes; the Guide, the Comfort, Supportment and Encouragement of all those holy souls, who in their several Generations, have in various degrees undergone Persecution for Righteousness sake, and yet continueth so to be unto them who are in the same condition.

And I must say, as I have done on some other occasions in the handling of this subject, that a discourse on this one Instance of the *use of Christ in Religion*, from the consideration of the Person who suffered and set us this Example, of the Principle from whence, and the end for which he did it; of the variety of evils of all sorts he had to conflict withal, of his invincible patience under them all, and immoveableness of Love and Compassion unto Mankind, even his Persecutors, the dolorous afflictive circumstances of his sufferings from God and men, the blessed efficacious workings of his Faith and Trust in God unto the uttermost, with the glorious Issue of the whole, and the influence of all these considerations unto the consolation and supportment of the Church, would take up more room and time, than what is allotted unto the whole of that, whereof it is here the least part. I shall leave the whole under the shade of that blessed Promise, *If so be that we suffer with him, we shall also be glorified together*; For I reckon that the sufferings of this present
time,

time, are not to be compared with the Glory that shall be revealed in us, Rom. 8. 17, 18.

The last thing proposed concerning the *Person of Christ*, was the *use of it* unto Believers, in the whole of their Relation unto God and Duty towards him. And the things belonging thereunto may be reduced unto these general Heads.

1. Their *Sanctification*, which consisteth in these four things: (1.) The *Mortification of Sin*. (2.) The *gradual Renovation* of our Natures. (3.) *Assistances in actual Obedience*. (4.) The same in *Temptations* and Trials.

2. Their *Justification* with its concomitants and consequents. As (1.) *Adoption*. (2.) *Peace*. (3.) *Consolation* and Joy in Life and Death. (4.) *Spiritual Gifts* unto the edification of themselves and others. (5.) *A Blessed Resurrection*. (6.) *Eternal Glory*.

There are other things which also belong hereunto. As their guidance in the course of their conversation in this world; direction unto usefulness in all states and conditions; patient waiting for the accomplishment of God's Promises to the Church; the communication of *federal Blessings* unto their families; and the exercise of loving-kindness towards mankind in general; with sundry other concernments of the Life of Faith of the like importance; but they may be all reduced unto the general Heads proposed.

What should have been spoken with reference unto these things belongs unto these three Heads.

1. A *Declaration* that all these things are wrought in, and communicated unto Believers according to their various Natures by an *Emanation of Grace and Power* from the Person of Jesus Christ, as the Head of the Church, as he who is exalted and made a Prince and a Saviour, to give repentance and the forgiveness of sins.

2. A

2. A Declaration of the *way and manner* how Believers do live upon Christ in the exercise of Faith, whereby according to the Promise and Appointment of God, they derive from him the whole Grace and Mercy whereof in this world they are made partakers, and are established in the expectation of what they shall receive hereafter by his Power. And that two things do hence ensue. (1.) The necessity of *universal Evangelical Obedience*, seeing it is only in and by the Duties of it, that Faith is or can be kept in a due exercise unto the ends mentioned. (2.) That Believers do hereby *encrease continually with the encrease of God*, and grow up into him who is the Head, until they become the fulness of him who filleth all in all.

3. A Conviction that a real Interest in, and Participation of these things, cannot be obtained any other way, but by the actual exercise of Faith on the *Person of Jesus Christ*.

These things were necessary to be handled at large with reference unto the end proposed. But for sundry reasons the whole of this labour is here declined. For some of the particulars mentioned, I have already insisted on in other Discourses heretofore published, and that with respect unto the end here designed. And this Argument cannot be handled as it doth deserve unto full satisfaction without an entire Discourse concerning the Life of Faith, which my present design will not admit of.

CHAP. XVI

An humble Enquiry into, and Prospect of the Infinite Wisdom of God, in the Constitution of the Person of Christ, and the way of Salvation thereby.

FROM the consideration of the things before insisted on, we may endeavour according unto our measure, to take a view of, and humbly adore the *Infinite Wisdom of God* in the holy contrivance of this great *Mystery of Godliness, God manifest in the flesh*. As it is a *spiritual Evangelical Mystery*, it is an effect of Divine Wisdom, in the Redemption and Salvation of the Church, unto the eternal Glory of God. And as it is a *great Mystery*, so it is the *Mystery of the manifold Wisdom of God*, *Ephes. 3. 9, 10.* that is, of Infinite Wisdom working in great variety of actings and operations, suited unto, and expressive of its own infinite fulness: For herein were *all the Treasures of Wisdom and Knowledge* laid up, and laid out, *Col. 2. 3.* An Argument this is, in some parts whereof divers of the *Antient Writers* of the Church have laboured, some occasionally, and some with express design. I shall insist only on those things which *Scripture Light* leads us directly unto. The depths of *Divine Wisdom* in this glorious work are hid from the eyes of all living. *God alone understandeth the way thereof; and he knoweth the place thereof;* as he speaks, *Job 28. 21, 23.* Yet is it so glorious in its effects, that *destruction and death say, we have heard the fame of it with our ears, ver. 22.* The fame and report of this Divine Wisdom reach even unto Hell. Those who eternally perish shall hear a *fame* of this Wisdom in the glorious effects

effects of it, towards the blessed souls above, though some of them would not believe it *here* in the *Light of the Gospel*, and none of them can understand it *there*, in their everlasting Darkness. Hence the Report which they have of this Wisdom, is an Aggravation of their misery.

These *Depths* we may admire and adore, but we cannot comprehend: *For who hath known the mind of the Lord herein, or with whom took he counsel?* concerning the original causes of his counsels in this great Mystery, we can only say, *O the depths of the riches both of the Wisdom and Knowledge of God, how unsearchable are his Judgments, and his Ways past finding out.* This alone is left unto us in the way of Duty, that in the effects of them, we should contemplate on their excellency, so as to give glory to God, and live in an holy Admiration of his *Wisdom* and *Grace*. For to give glory unto him, and admire him is our present Duty, until he *shall come eternally to be glorified in his Saints, and admired in all them that believe,* 2 *Thef.* 1. 10.

We can do no more but stand at the *shore of this Ocean*, and adore its unsearchable depths. What is delivered from them by Divine Revelation we may receive as Pearls of price, to enrich and adorn our souls. *For secret things belong unto the Lord our God, but those things which are revealed, unto us, that we may do the words of his Law,* Deut. 29. 29. We shall not therefore in our enquiry into this great Mystery, intrude our selves into the things which we have not seen, but only endeavour a right understanding of what is revealed concerning it. For the end of all Divine Revelations is our knowledge of the things revealed, with our Obedience thereon; and unto this end, *things revealed do belong unto us.*

Some things in general are to be premised unto our present Enquiry.

1. We can have no view or due prospect of the *Wisdom* of God in any of his Works, much less in this of *sending his Son in the likeness of sinful flesh*, or the constitution of his Person, and the work of Redemption to be accomplished thereby, unless we consider also the Interest of the other holy Properties of the Divine Nature in them. Such are his *Holiness*, his *Righteousness*, his sovereign *Authority*, his *Goodness*, *Love* and *Grace*.

There are three Excellencies of the Divine Nature principally to be considered in all the external works of God. (1.) His *Goodness*, which is the communicative Property thereof. This is the eternal fountain and spring of all Divine Communications. Whatever is *good* in and unto any creatures, is an Emanation from Divine Goodness. *He is good, and he doth good*. That which acts originally in the Divine Nature, unto the communication of it self in any blessed or gracious effects unto the creatures, is *Goodness*. (2.) *Wisdom*, which is the Directive Power or Excellency of the Divine Nature. Hereby God guides, disposeth, orders and directs all things unto his own Glory, in and by their own immediate proper ends, *Prov. 16. 4. Rev. 4. 11.* (3.) *Power*, which is the effective Excellency of the Divine Nature, effecting and accomplishing what *Wisdom* doth design and order.

Whereas *Wisdom* therefore is that holy Excellency or Power of the Divine Being, wherein God designs, and whereby he effects the Glory of all the other Properties of his Nature, we cannot trace the paths of it in any work of God, unless we know the interest and concernment of those *other Properties* in that work. For that which *Wisdom* principally designs, is the glorification of them. And unto this end the *Effective Property* of the Divine Nature, which is *Almighty Power*, alwaies accompanies or is subservient unto the *directive* or Infinite Wisdom, which is requisite unto Perfection

tion in Operation. What Infinite *Goodness* will communicate *ad extra*, what it will open the eternal fountain of the Divine Being and Alfsufficiency to give forth; that Infinite *Wisdom* designs, contrives and directs to the Glory of God; and what *Wisdom* so designs, Infinite *Power* effects. See *Isa.* 40. 13, 14, 15, 17, 28.

2. We can have no apprehensions of the Interest of the *other Properties* of the Divine Nature in this great Mystery of Godliness, whose Glory was designed in Infinite *Wisdom*, without the consideration of that *state and condition of our own* wherein they are so concerned. That which was designed unto the eternal Glory of God in this great work of the *Incarnation of his Son*, was the Redemption of Mankind, or the recovery and salvation of the Church. What hath been disputed by some concerning it, without respect unto the sin of man, and the salvation of the Church, is *curiosity*, and indeed presumptuous folly. The whole Scripture constantly assigneth this sole end of that effect of Divine Goodness and *Wisdom*, yea asserts it as the only foundation of the Gospel, *John* 3, 16. Wherefore unto a due contemplation of *Divine Wisdom* in it, it is necessary we should consider what is the *Nature of Sin*, especially of that first sin, wherein our original Apostacy from God did consist; what was the condition of Mankind thereon; what is the concernment of the holy God therein, on the account of the blessed Properties of his Nature; what way was suited unto our Recovery, that God might be glorified in them all. Without a previous consideration of these things, we can have no due conceptions of the *Wisdom* of God in this glorious work, which we enquire after. Wherefore I shall so far speak of them, that if it be the will of God, the minds of those who read and consider them, may be opened and prepared to give admittance unto some rays of that *Divine Wisdom* in this glorious work, the
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lustre of whose full Light we are not able in this world to behold.

When there was a visible Pledge of the Presence of God in the *Bush that burned* and was not consumed, *Moses* said, he would turn aside to see that great sight, *Exod. 3. 3.* And this great Representation of the Glory of God being made and proposed unto us, it is certainly our Duty to *divert from all other occasions* unto the contemplation of it. But as *Moses* was then commanded to put off his shoes, the place whereon he stood being holy Ground; so it will be the Wisdom of him that writes, and of them that read, to divest themselves of all carnal Affections and Imaginations, that they may draw nigh unto this great Object of Faith, with due reverence and fear.

The first thing we are to consider in order unto the end proposed, is, the *Nature of our Sin and Apostacy from God.* For from thence we must learn the concernment of the Divine Excellencies of God in this work. And there are three things that were eminent therein.

I. A Reflection on the Honour of the Holiness and Wisdom of God, in the Rejection of his Image. He had newly made man in his own Image. And this work he so expresseth as to intimate a peculiar effect of *Divine Wisdom* in it, whereby it was distinguished from all other external works of Creation whatever, *Gen. 1. 26, 27.* And God said, *Let us make man in our own Image after our likeness; so God created man in his own Image, in the Image of God created he him.* No where is there such an Emphasis of expression concerning any work of God. And sundry things are represented as peculiar therein.

1. That the *Word of Consultation* and that of *Execution* are distinct. In all other works of Creation, the word of determination and execution, was the same. When he created
Light

Light which seems to be the Beauty and Glory of the whole Creation, he only said, *Let there be Light, and there was Light, Gen. 1. 3.* So was it with all other things. But when he comes unto the Creation of Man, another *Process* is proposed unto our Faith. These several words are distinct, not in time, but in Nature. *God said, Let us make man in our Image and Likeness;* and thereon it is added distinctly, as the execution of that antecedent Counsel; *So God made man in his own Image.* This puts a signal eminency on this Work of God.

2. A distinct peculiar concernment of all the *Persons of the Holy Trinity* in their Consultation and Operation is in like manner proposed unto us. *And God said, Let us make man.* The truth hereof I have sufficiently evinced elsewhere, and discovered the vanity of all other Glosses and Expositions. The Properties of the Divine Nature Principally and Originally considerable in all external operations, (as we have newly observed) are *Goodness, Wisdom* and *Power*. In this great work Divine *Goodness* exerted it self eminently and effectually in the *Person of the Father*; the eternal Fountain and Spring, as of the Divine Nature, so of all Divine Operations. *Divine Wisdom* acted it self peculiarly in the *Person of the Son*, this being the principle Notion thereof, the eternal Wisdom of the Father. *Divine Power* wrought effectually in the *Person of the Holy Spirit*; who is the immediate Actor of all Divine Operations.

3. The Proposition of the effecting this work being by way of *Consultation*, represents it a signal effect of Infinite Wisdom. These expressions are used to lead us unto the contemplation of that Wisdom.

Thus God made man in his *own Image*, that is, in such a *Rectitude of Nature* as represented his Righteousness and Holiness, in such a state and condition as had a reflection on
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it of his *Power and Rule*. The former was the substance of it, the latter a necessary consequent thereof. This Representation, I say of God, in *Power and Rule*, was not that Image of God wherein man was created, but a consequent of it. So the words and their order declare. *Let us make man in our Image, and after our likeness; and let them have dominion over the fish of the Sea, &c.* Because he was made in the Image of God, this *Dominion and Rule* were granted unto him. So fond is their Imagination who would have the Image of God to consist solely in these things. Wherefore the loss of the Image of God was not originally the loss of *Power and Dominion*, or a Right thereunto. But man was *deprived* of that Right, on the *loss of that Image* which it was granted unto. Wherein it did consist. See *Eccl. 7. 29. Ephes. 4. 24.*

Three things God designed in this *communication of his Image* unto our Nature, which were his principal ends in the creation of all things here below. And therefore was Divine Wisdom more eminently exerted therein, than in all the other works of this inferiour Creation.

1. The *first* was, that he might therein make a *Representation of his Holiness and Righteousness* among his creatures. This was not done in any other of them. Characters they had on them of his Goodness, Wisdom and Power. In these things the *Heavens declare the Glory of God, and the Firmament sheweth his handy-work*. His *eternal Power and Godhead* are manifest in the things that are made. But none of them, not the whole fabrick of Heaven and Earth, with all their glorious ornaments and endowments, were either fit or able to receive any impressions of his *Holiness and Righteousness*, of any of the moral Perfections, or universal Rectitude of his Nature. Yet in the demonstration and representation of these things doth the *Glory of God* princi-

principally consist. Without them he could not be known and glorified as God. Wherefore he would have an *Image* and Representation of them in the Creation here below. And this he will alwaies have so long as he will be worshiped by any of his creatures. And therefore when it was lost in *Adam*, it was renewed in *Christ*; as hath been declared.

2. The *second* was, that it might be a means of rendring actual Glory unto him, from all other parts of the Creation. Without this, which is as the animating life and form of the whole, the other creatures are but as a *dead thing*. They could not any way declare the glory of God, but passively and objectively. They were as an harmonious well tuned Instrument, which gives no sound, unless there be a skilful hand to move and act it. What is Light if there be no eye to see it? or what is Musick if there be no ear to hear it? How glorious and beautiful soever any of the works of Creation appear to be, from impressions of Divine Power, *Wisdom* and *Goodness* on them, yet without this *Image of God* in man, there was nothing here below to understand God in them, to glorifie God by them. This alone is that whereby in a way of Admiration, Obedience and Praise, we were enabled to render unto God all the Glory which he designed from those works of his Power.

3. The *third* was, that it might be a means to bring man unto that *Eternal Enjoyment* of himself, which he was fitted for, and designed unto. For this was to be done in a way of Obedience: *Do this and live*, was that Rule of it which the Nature of God and Man, with their mutual relation unto one another did require. But we were made *meet* for this Obedience, and enabled unto it, only by vertue of this *Image of God* implanted in our Natures. It was morally a Power to live unto God in Obedience, that we might come to the enjoyment of him in Glory.

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Evident it is, that these were the *principal Ends of God* in the creation of all things. Wherefore this Constitution of our Nature, and the furnishment of it with the *Image of God*, was the most eminent effect of *Infinite Wisdom* in all the outward works of the Divine Nature.

2. In the Entrance of Sin, and by *Apostasy from God*, man voluntarily rejected and defaced this *blessed Representation* of the Righteousness and Holiness of God, this great effect of his Goodness and Wisdom, in its tendency unto his eternal Glory, and our enjoyment of him. No *greater dishonour* could be done unto him, no endeavour could have been more pernicious in casting contempt on his counsel. For as his *Holiness* which was represented in that *Image* was despoiled, so we did what lay in us to defeat the contrivance of his *Wisdom*. This will be evident by reflecting on the Ends of it now mentioned. For

1. Hereon there remained nothing in all the Creation here below, whereby any *Representation* might be made of God's Holiness and Righteousness, or any of the *Moral Perfections* of his Nature. How could it be done this Image being lost out of the world? The brute inanimate part of the Creation, however stupendiously *great* in its matter, and *glorious* in its outward form, was no way capable of it. The Nature of man under the loss of this Image, fallen, depraved, polluted and corrupted, gives rather a Representation and *Image of Satan*, than of God. Hence instead of *Goodness, Love, Righteousness, Holiness, Peace*, all virtues usefully communicative and effective of the good of the whole Race of Mankind, which would have been effects of this Image of God, and Representatives of his Nature, the whole world from and by the Nature of man, is filled with *envy, malice, revenge, cruelty, oppression*, and all engines of promoting self, whereunto man is wholly turned, as fallen off from God. He that would

would learn the Divine Nature, from the *Representation* that is made of it, in the present actings of the Nature of man, will be gradually lead unto the Devil instead of God. Wherefore no greater indignity could be offered unto *Divine Wisdom* and Holiness, than there was in this *Rejection of the Image of God* wherein we were created

2. There was no way left whereby Glory might rebound unto God, from the remainder of the Creation here below. For the *Nature of man alone* was designed to be the way and means of it, by vertue of the *Image of God* implanted on it. Wherefore man by sin did not only draw off himself from that Relation unto God wherein he was made, but drew off the whole Creation here below with himself, into an uselessness unto his Glory. And upon the entrance of sin, before the cure of our Apostacy was actually accomplished, the generality of Mankind divided the creatures into two sorts; *those above*, or the heavenly bodies, and those here below. Those of the first sort they *worshipped* as their Gods; and those of the *other sort* they *abused* unto their lusts. Wherefore God was every way dishonoured in and by them all; nor was there any Glory given him on their account. What some attempted to do of that nature, in a *Wisdom of their own*, ended in folly, and a renewed dishonour of God, as the Apostle declares, *Rom. i. 18, 19, 21, 22.*

3. Man hereby lost all *Power and Ability* of attaining that End for which he was made, namely, the Eternal Enjoyment of God. Upon the matter, and as much as in us lay, the whole end of God in the creation of all things here below, was utterly defeated.

But that which was the malignity and poison of this sin, was the contempt that was cast on the *Holiness of God*, whose *Representation*, and all its *express Characters* were utterly despised and rejected therein. Herein then lay the

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concernment of the *Holiness* or Righteousness of God in this sin of our Nature, which we are enquiring after. Unless some *Reparation* be made for the indignity cast upon it in the rejection of the *Image* and Representation of it, unless there be some way whereby it may be more eminently *exalted* in the Nature of Man, than it was debased and despised in the same Nature; it was just, equal, righteous with God, that which becomes the rectitude and purity of his Nature, that Mankind should *perish eternally* in that condition whereinto it was cast by sin.

It was not therefore consistent with the Glory of God, that *Mankind should be restored*, that this Nature of ours should be brought unto the enjoyment of him, unless his Holiness be more exalted, be more conspicuously represented in *the same Nature*, than ever it was depressed or despised thereby. The Demonstration of its Glory in any *other Nature*, as in that of *Angels*, would not serve unto this end, as we shall see afterwards.

We must now a little return unto what we before laid down. *Wisdom* being the directive Power of all Divine Operations, and the end of all those Operations, being the Glory of God himself, or the demonstration of the Excellencies of the holy Properties of his Nature, it was incumbent thereon to provide for the Honour and Glory of *Divine Holiness* in an exaltation answerable unto the Attempt for its debasement. Without the consideration hereof we can have no due Prospect of the Actings of *Infinite Wisdom* in this great work of our Redemption and Recovery by the Incarnation of the Son of God.

3. Sin brought *Disorder and Disturbance* into the whole Rule and Government of God. It was necessary from the Infinite Wisdom of God, that all things should be made in *perfect order* and harmony, all in a direct subordination unto
his

his Glory. There could have been no *original defect* in the natural or moral order of things, but it must have proceeded from a *defect in Wisdom*. For the disposal of a'l things into their proper order, belonged unto the contrivance thereof. And the *Harmony* of all things among themselves, with all their mutual Relations and Aspects, in a regular tendency unto their proper and utmost end, whereby though every individual Subsistence or Being hath a peculiar end of its own, yet all their actings, and all their ends tend directly unto one utmost common end of them all, is the principal effect of Wisdom. And thus was it at the beginning; when God himself beheld the Universe, and *loe it was exceeding good*.

All things being thus created and stated, it belonged unto the Nature of God to be the *Rector and disposer of them all*.

It was not a meer free Act of his Will, whereby God chose to rule and govern the Creation, according unto the Law of the nature of all things, and their relation unto him; but it was *necessary* from his Divine Being and Excellencies, that so he should do. Wherefore it concerned both the Wisdom and Righteousness of God to take care that either all things should be *preserved* in the state wherein they were created, and no disorder be suffered to enter into the Kingdom and Rule of God, or that in a way suited unto them, his Glory should be *retrived* and re-established. For God is *not the God of confusion*, neither the Author nor Approver of it, neither in his Works, nor in his Rule. But sin actually brought *disorder* into the Kingdom and Rule of God. And this it did not in any one particular Instance, but that which was universal as unto all things here below. For the original *Harmony* and Order of all things consisted in their subordination unto the Glory of God. But this they all lost, as was before declared. Hence he who looked on them in their first constitution, and to manifest his complacency in them, affirmed them

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them to be *exceeding good*, immediately on the entrance of sin, *pronounced a curse on the whole Earth*, and all things contained therein.

To suffer this *Disorder* to continue unrectified, was not consistent with the *Wisdom and Righteousness of God*. It would make the *Kingdom of God*, to be like that of Satan, full of darkness and confusion. Nothing is more necessary unto the good of the Universe, and without which it were better it were annihilated, than the preservation of the *Honour of God in his Government*. And this could no otherwise be done, but by the Infliction of a punishment proportionable in Justice unto the demerit of sin. Some think this might be done by a free *dismissal of sin*, or a passing it over without any punishment at all. But what evidence should we then have that *Good and Evil* were not alike, and almost equal unto God in his Rule, that he doth not like sin as well as uprightness? Nor would this supposition leave any grounds of exercising Justice among men. For if God in his Rule of all things *dismiss* the greatest sin without any penalty inflicted, what reason have we to judge that evils among our selves should at all be punished? That therefore be far from God, that the Righteous should be as the Wicked, shall not the Judge of all the World do Right?

Wherefore the *Order of Gods Rule being broken*, as it consisted in the regular Obedience of the Creature, and *disorder* with confusion being brought thereby into the *Kingdom and Government of God*; his Righteousness as it is the *Rectoral Virtue* and Power of the Divine Nature, required that his Glory should be restored, by reducing the sinning Creature again into order by punishment. Justice therefore must be answered and complied withal herein, according unto its eternal and unanswerable Law, in a way suited unto the Glory of God, or the sinning Creature must perish eternally.

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Herein the *Righteousness of God* as the Rectoral Vertue of the Divine Nature, was concerned in the Sin and Apostasy of men. The Vindication and Glory of it, to provide, that in nothing it were eclipsed or diminished, was incumbent on Infinite Wisdom according unto the Rule before laid down. That must direct and dispose of all things anew unto the Glory of the Righteousness of God, or there is no recovery of Mankind. And in our enquiry after the Impressions of *Divine Wisdom*, on the great and glorious means of our Restauration under consideration, this provision made thereby for the Righteousness of God in his Rule and Government of all, is greatly to be attended unto.

4. Man by sin *put himself into the Power of Devil*, Gods greatest Adversary. The Devil had newly by Rebellion and Apostasy from his first condition, cast himself under the eternal Displeasure and Wrath of God. God had righteously purposed in himself, *not to spare him*, nor contrive any way for his deliverance unto eternity. He on the other side was become obdurate in his malice and hatred of God, designing his dishonour and the impeachment of his Glory with the utmost of his remaining Abilities. In this state of things, man voluntarily *leaves the Rule and Conduct of God* with all his dependance upon him, and puts himself into the *Power of the Devil*. For he believed Satan above God, that is, placed his Faith and Confidence in him, as unto the way of attaining Blessedness and true Happiness. And in whom we place our *Trust and Confidence*, them do we obey, whatever we profess. Herein did Gods Adversary seem for a season to triumph against him, as if he had defeated the great design of his Goodness, Wisdom and Power. So he would have continued to do, if no way had been provided for his disappointment.

This therefore also belonged unto the *care of Divine Wisdom*, namely, that the Glory of God in none of the holy

holy Properties of his Nature did suffer any diminution hereby.

All this, and inconceivably more than we are able to express, being contained in the sin of our Apostasy from God; it must needs follow that the condition of all Mankind became thereby *inexpressibly evil*. As we had done all the *moral evil* which our Nature was capable to act; so it was meet we should receive all the *pænal evil* which our Nature was capable to undergo. And it all issued in *Death* temporal and eternal inflicted from the wrath of God.

This is the first thing to be considered in our tracing the footsteps of *Divine Wisdom* in our Deliverance by the Incarnation of the Son of God. Without due conceptions of the nature of this Sin and Apostasy, of the provocation given unto God thereby, of the injury attempted to be done unto the Glory of all his Properties, of his concernment in their reparation, with the unspeakable misery that Mankind was fallen into, we cannot have the least view of the glorious actings of *Divine Wisdom* in our Deliverance by Christ. And therefore the most of those who are insensible of these things, do wholly reject the principal Instances of *Infinite Wisdom* in our Redemption, as we shall yet see farther afterwards. And the great Reason why the Glory of God in Christ, doth so little *irradiate* the minds of many, that it is so much neglected and despised, is because they are not acquainted nor affected with the nature of our first Sin and Apostasy, neither in it self, nor in its woful effects and consequents.

But on the supposition of these things, a double enquiry ariseth with reference unto the *Wisdom* of God, and the other holy Properties of his Nature immediately concerned in our Sin and Apostasy.

I Whereas man by sin had *defaced the Image of God*, and lost it, whereby there was no Representation of his Holiness and

and Righteousness left in the whole Creation here below ; no way of rendring any glory to him, in, for, or by any other of his works ; no means to bring man unto the enjoyment of God for which he was made. And whereas he had brought *confusion* and disorder into the Rule and Kingdom of God, which according unto the Law of Creation and its Sanction could not be rectified but by the eternal ruine of the sinner ; and had moreover *given up himself unto the Rule and Conduct of Satan* : Whether I say hereon, it was meet with respect unto the holy Properties of the Divine Nature, that all Mankind should be *left eternally* in this condition, without remedy or relief : Or whether there were not a *condecency* and suitableness unto them, that at least our Nature in *some portion* of it should be restored.

2. Upon a supposition that the granting of a *Recovery* was suited unto the *Holy Perfections* of the Divine Nature, acting themselves by *Infinite Wisdom*, what Rays of that *Wisdom* may we discern in the finding out and constitution of the way and means of that Recovery.

The first of these I shall speak but briefly unto in this place, because I have treated more largely concerning it in another. For there are many things which argue a *condecency* unto the Divine Perfections herein ; namely, that *Mankind should not be left utterly remediless* in that gulf of misery whereinto it was plunged. I shall at present only insist on one of them.

God had originally created *two sorts* of intellectual creatures capable of the eternal enjoyment of himself ; namely, *Angels* and *Men* : That he would so make either sort or both, was a meer effect of his *Sovereign Wisdom* and Pleasure. But on a supposition that he would so make them, they must be made for his Glory. These two sorts thus created, he placed in several habitations prepared for them, suitable unto their

Natures, and the present Duties required of them; the *Angels* in Heaven above, and *Men* on Earth below. Sin first invaded the Nature of *Angels*, and cast innumerable multitudes of them out of their primitive condition. Hereby they lost their capacity of, and right unto that enjoyment of God, which their Nature was prepared and made meet for. Neither would God ever restore them thereunto. And in the instance of dealing with them, when he spared them not, but shut them up in chains of everlasting darkness unto the Judgment of the great Day, he manifested how righteous it was to leave sinning Apostate Creatures in everlasting misery. If any thing of relief be provided for any of them, it is a meer effect of sovereign Grace and Wisdom, whereunto God was no way obliged. Howbeit the whole *Angelical Nature* that was created in a capacity for the eternal enjoyment of God, perished not. Nor doth it seem consistent with the *Wisdom* and Goodness of God, that the whole entire *Species* or kind of Creatures made capable of Glory in the eternal enjoyment of him, should at once immediately be excluded from it. That such a thing should fall out as it were *accidentally* without Divine provision and disposal, would argue a defect in Wisdom, and a possibility of a surprisal into the loss of the whole Glory he designed in the Creation of all things. And to have it a meer effect of Divine Ordination and Disposal, is as little consistent with his Goodness. Wherefore the same Nature which sinned and perished in the *Angels* that fell, abideth in the enjoyment of God, in those miriads of blessed Spirits, which left not their first habitation.

The Nature of man was in like manner made capable of the eternal enjoyment of God. This was the end for which it was Created, unto the Glory of him by whom it was made. For it became the Divine Wisdom and Goodness, to give unto every thing an *Operation and End* suited unto its capacity.

capacity. And these in this Race of *intellectual Creatures*, were to live unto God, and to come unto the eternal enjoyment of him. This *Operation* and *End* their Nature being capable of, they being suited unto it, unto them it was designed. But sin entred them also; we also *sinned and came short of the Glory of God*. The enquiry hereon is, whether it became the Divine Goodness and Wisdom that this *whole Nature* in all that were partakers of it should fail and come short of that *End* for which alone it was made of God. For whereas the *Angels* stood in their primitive condition every one in his own individual Person, the sin of *some* did not prejudice *others*, who did not sin actually themselves. But the *whole Race of mankind* stood all in one common head and state; from whom they were to be educed and derived by Natural Generation. The sin and Apostacy of that *one Person*, was the Sin and Apostacy of us all. *In him all sinned and died*. Wherefore unless there be a *Recovery* made of them, or of *some from among them*, that whole *species of intellectual Nature*, the whole kind of it, in all its Individuals, which was made capable of doing the Will of God, so as to come unto the eternal fruition of him, must be eternally lost and excluded from it. This we may say *became not the Wisdom and Goodness* of God, no more than it would have done to have suffered the whole *Angelical Nature* in all its Individuals to have perished for ever. No created understanding could have been able to discern the Glory of God in such a Dispensation, whereby it would have had no Glory. That the *whole Nature* in all the *Individuals* of it, which was framed by the Power of God out of nothing, and made what it was for this very end, that it might glorifie him, and come unto the enjoyment of him, should *eternally perish*, if any way of Relief for any portion of it were *possible* unto Infinite Wisdom, doth not give an amiable Representation of the Divine Excellencies unto us.

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It was therefore left on the *Provision of Infinite Wisdom*, that this great effect of recovering a *Portion* of fallen Mankind out of this miserable estate, wherein there was a suitability, a condecency unto the Divine Excellencies, should be produced. Only it was to be done on and by a free Act of the Will of God; for otherwise there was no obligation on him from any of his Properties so to do.

But it may be yet said on the other side, that the *Nature of Man* was so defiled, so depraved, so corrupted, so alienated and separated from God, so obnoxious unto the curse by its Sin and Apostasy, that it was not *reparable* to the Glory of God; and therefore it would not argue any defect in *Divine Power*, nor any unsuitableness unto *Divine Wisdom and Goodness*, if it were not actually repaired and restored. I answer two things.

I. The horrible nature of the first sin, and the heinousness of our *Apostasy* from God therein, were such and so great, as that God thereon might righteously and suitably unto all the holy Properties of his Nature, leave *Mankind* to perish eternally in that condition whereinto they had cast themselves. And if he had utterly forsaken the whole Race of Mankind in that condition, and left them all as remediless as the fallen Angels, there could have been no reflection on his Goodness, and an evident suitability unto his Justice and Holiness. Wherefore where-ever there is any mention in the Scripture of the Redemption or *Restoration* of Mankind, it is constantly proposed as an effect of *meer sovereign Grace and Mercy*. See *Ephes.* 1. 3, 4, 5, 6, 7, 8, 9, 10, 11. And those who pretend a great difficulty at present in the reconciliation of the eternal perishing of the *greatest part of Mankind*, with those notions we have of the *Divine Goodness*, seem not to have sufficiently considered what was contained in our original Apostasy from God; nor the Righteousness of God in dealing

dealing with the *Angels* that sinned. For when man had voluntarily broken all the Relation of Love and moral Good between God and him, had defaced his Image, the only Representation of his Holiness and Righteousness in this lower world, and deprived him of all his Glory from the works of his hands, and had put himself into the society, and under the conduct of the Devil; what *dishonour* could it have been unto God, what diminution would there have been of his Glory, if he had left him unto his own choice; to eat for ever of the fruit of his own waies, and to be filled with his own devices unto eternity? It is only *Infinite Wisdom* that could find out a way for the salvation of any one of the whole Race of Mankind, so as that it might be reconciled unto the Glory of his Holiness, Righteousness and Rule. Wherefore as we ought alwaies to admire *Sovereign Grace* in the few that shall be saved; so we have no ground to reflect on Divine Goodness in the *multitudes* that perish, especially considering that they all voluntarily continue in their Sin and Apostasy.

2. I grant the *Nature of man* was not *reparable* nor recoverable, by any such actings of the Properties of God as he had exerted in the Creation and Rule of all things. Were there not other Properties of the Divine Nature than what were discovered and revealed in the *Creation of all*; were not some of them so declared capable of an exercise in another way or in higher degrees than what had as yet been instanced in, it must be acknowledged that the *Reparation* of mankind could not be conceived compliant with the Divine Excellencies, nor to be effected by them. I shall give one instance in each sort, namely, first in *Properties of another kind* than any which had been manifested in the works of Creation, and then the actings of some of them so manifested, in *another way*, or farther degree than what they were before exerted in or by.

1. Of

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1. Of the first sort, are *Love, Grace* and *Mercy*, which I refer unto one Head, their Nature being the same, as they have respect unto sinners. For although these were none of them manifested in the Works of Creation, yet are they no less *essential* Properties of the Divine Nature, than either *Power, Goodness* or *Wisdom*. With these it was that the reparation of our Nature was compliant, unto them it had a condecency, and the glory of them *infinite Wisdom* designed therein. That *Wisdom* on which it is incumbent to provide for the manifestation of all the other Properties of Gods Nature, contrived this work unto the Glory of his *Love, Mercy* and *Grace*, as in the Gospel it is every where declared.

2. Of the second sort is *Divine Goodness*. This as the *communicative Property* of the Divine Nature, had exerted it self in the Creation of all things. Howbeit it had not done so *perfectly*, it had not done so to the *uttermost*. But the Nature of Goodness being *communicative*, it belongs unto its perfection, to act it self unto the uttermost. This it had not yet done in the Creation. Therein *God made man*, and acted his goodness in the communication of our Being unto us, with all its endowments. But there yet remained another effect of it, which was that *God should be made man*, as the way unto and the means of our recovery.

These things being premised, we proceed to enquire more particularly by what way and means the *recovery of mankind* might be wrought, so as that God might be glorified thereby.

If *fallen man* be restored and reinstated in his primitive condition, or brought into a better, it must either be by himself, or by some other undertaking for him. For it must be done by some means or other. So great an *alteration* in the whole state of things was made by the entrance of sin, that it was not consistent with the Glory of any of the Divine Excellencies, that a *Restoration* of all things should be made by

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a meer Act of Power, without the use of any means for the removal of the *cause* of that alteration. That *man himself* could not be this means, that is, that he could not *restore himself*, is openly evident. Two waies there were whereby he might attempt it, and neither joyntly nor severally could he do any thing in them.

1. He might do it by *returning unto Obedience unto God on his own accord*. He fell off from God on his own accord by disobedience through the suggestion of Satan. Wherefore a *voluntary Return* unto his former Obedience, would seem to reduce all things unto their first estate. But this way was both *impossible*, and upon a supposition of it, would have been *insufficient* unto the end designed. For,

1. This *he could not do*. He had by his sin and fall lost that *Power* whereby he was able to yield any acceptable Obedience unto God. And a *Return unto Obedience* is an Act of *greater Power* than a persistency in the way and course of it, and more is required thereunto. But all mans *original Power of Obedience* consisted in the *Image of God*. This he had defaced in himself, and deprived himself of. Having therefore lost *that Power* which should have enabled him to live unto God in his primitive condition, he could not retain a *greater Power* in the same kind to return thereunto. This indeed was that which *Satan* deceived and deluded him withal; namely, that by his *disobedience* he should acquire new Light and Power, which he had not yet received; he should be *like unto God*. But he was so far from any advantage by his Apostasy, that one part of his misery consisted in the *loss of all Power or Ability to live to God*.

This is the folly of that *Pelagian Heresy*, which is now a *third time* attempting to impose it self on the Christian world. It supposeth that men have a *Power of their own* to return unto God, after they had lost the Power they had of
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abiding with him. It is not indeed as yet pretended by many, that the *first sin* was a meer transient Act, that *no way* vitiated our Nature, or impaired the Power, Faculty or Principle of Obedience in us. A *wound* they say, a *disease*, a *weakness* it brought upon us; and rendred us *legally* obnoxious unto Death temporal, which we were *naturally* liable unto before. Wherefore it is not said that *men can return unto that perfect Obedience* which the Law required; but that they can comply with, and perform that which the Gospel requireth in the room thereof. For they seem to suppose that the *Gospel* is not much more but an *accommodation of the Rule of Obedience* unto our present Reason and Abilities, with some motives unto it, and an example for it in the personal Obedience and suffering of Christ. For whereas man forsook the Law of Obedience first prescribed unto him, and fell into various incapacities of observing it, God did not, as they suppose, provide in and by the Gospel a Righteousness whereby the Law might be fulfilled, and effectual Grace to raise up the Nature of man unto the performance of acceptable Obedience; but only *brings down the Law* and the Rule of it into a compliance unto our weakned, diseased, depraved Nature; than which if any thing can be spoken more *dishonourably of the Gospel*, I know it not. However this pretended Power of returning unto *some kind of Obedience*, but not that which was required of *us* in our primitive condition, is no way sufficient unto our Restauration, as is evident unto all.

2. As man *could not* effect his own recovery, so *he would not* attempt it. For he was fallen into that condition wherein, in the principles of all his moral Operations, he was at *enmity against* God; and whatever did befall him, he would chuse to continue in his state of Apostacy. For he was wholly *alienated from the life of God*. He likes it not, as that which

which is incompilant with his dispositions, inclinations and desires, as inconsistent with every thing wherein he placeth his interest. And hence as he *cannot do* what he should through *impotency*, he *will not do* even what he can through *Obstinacy*. It may be we know not distinctly what to ascribe unto mans *impotency*, and what unto his *Obstinacy*. But between both, he neither *can* nor *will* return unto God. And his Power unto good, though not *sufficient* to bring him again unto God, yet is it not so *small* but that he alwaies chuseth not to make use of it unto that End. In brief, there was left in man a *fear of Divine Power*, a fear of God because of his *Greatness*, which makes him do many things which otherwise he would not do; but there is not left in him *any Love unto Divine Goodness*, without which he cannot chuse to return unto God.

3. But let us leave these things which men will dispute about, though in exprefs contradiction unto the Scripture & the experience of them that are wrought upon to believe; and let us make an *impossible supposition*, that man *could* and *would* return unto his primitive Obedience, yet no reparation of the Glory of God suffering in the loss of the former state of all things would thereon ensue. What satisfaction would be hereby made for the *Injury* offered unto the Holiness, Righteousness and Wisdom of God, whose violation in their blessed effects was the principal evil of sin? Notwithstanding such a supposition, all the disorder that was brought into the Rule and Government of God by sin, with the reflection of dishonour upon him, in the rejection of his Image, would still continue. And such a *Restitution of things*, wherein no provision is made for the reparation of the Glory of God, is not to be admitted. The notion of it may possibly please men in their Apostate condition, wherein they are wholly turned off from God, and into self; not caring what be-

comes of his Glory, so it may go well with themselves. But it is highly contradictory unto all Equity, Justice, and the whole Reason of things, wherein the Glory of God is the principal and center of all.

Practically things are otherwise among many. The most profligate sinners in the world that have a *conviction* of an eternal condition would be saved. Tell them it is inconsistent with the Glory of the *Holiness, Righteousness and Truth* of God, to save unbelieving impenitent sinners, they are not concerned in it. Let them be saved, that is, eternally delivered from the evil they fear, and let God look unto his own Glory; they take no care about it. A soul that is spiritually ingenious, *would not be saved* in any way but that whereby God may be glorified. Indeed to *be saved*, and *not unto the Glory of God*, implies a contradiction. For our salvation is eternal Blessedness, in a participation of the Glory of God.

Secondly, It followeth therefore, that man must make *satisfaction* unto the Justice of God, and thereby a Reparation of his Glory that he may be saved. This added unto a *complete Return unto Obedience*, would effect a Restitution of all things; it would do so as unto what was past, though it would make no new addition of Glory unto God. But this became not the nature and efficacy of Divine Wisdom. It became it not meerly to *retrive* what was past, without a new manifestation and exaltation of the Divine Excellencies. And therefore in our *Restitution by Christ*, there is such a manifestation and exaltation of the Divine Properties, as incomparably exceeds whatever could have ensued on, or been effected by the Law of Creation, had man continued in his original Obedience. But at present it is granted that this *Addition of Satisfaction* unto a *Return unto Obedience* would restore all things unto their first condition. But as that
Return

Return was impossible unto man, so was this *Satisfaction* for the injury done by sin much more. For suppose a meer creature, such as man is, such as all men are, in what condition you please, and under all advantageous circumstances, yet whatever he can do towards God, is *antecedently and absolutely due from him* in that instant wherein he doth it, and that in the manner wherein it is done. They must all say when they have done all *that they can do, we are unprofitable servants, we have done what was our duty*. Wherefore it is impossible that by any thing a man can do *well*, he should make satisfaction for any thing he hath done *ill*. For what he so doth, is due in and for it self. And to suppose that *Satisfaction* will be made for a *former fault*, by that whose omission would have been *another*, had the former never been committed, is madness. An old debt cannot be discharged with ready mony for new commodities; nor can past injuries be compensated by present Duties, which we are anew obliged unto. Wherefore Mankind being indispensibly and eternally obliged unto the present performance of all Duties of Obedience unto God, according to the utmost of their capacity and ability, so as that the non-performance of them in their season, both as unto their *matter* and *manner* would be their sin, it is utterly impossible that by any thing, or all that they can do, they should make the least *Satisfaction* unto God for any thing they have done against him; much less for the horrible Apostasy whereof we treat. And to attempt the same end by any way which God hath not appointed, which he hath not made their Duty, is a new provocation of the highest nature. See *Micah* 6. 6, 7, 8.

It is therefore evident on all these considerations, that *all Mankind* as unto any endeavours of their own, any thing that can be fancied as possible for them to design or do, must be left *irreparable* in a condition of eternal misery. And un-

less we have a full conviction hereof, we can neither admire nor entertain the Mystery of the *Wisdom* of God in our Reparation. And therefore it hath been the design of Satan in all ages, to contrive presumptuous notions of *mens Spiritual Abilities*, to divert their minds from the contemplation of the Glory of Divine Wisdom and Grace, as alone exalted in our Recovery.

We are proceeding on this supposition, that there was a *condecency* unto the holy Perfections of the Divine Nature, that Mankind should be restored, or some *portion* of it recovered unto the enjoyment of himself; so *Angelical* Nature was preserved unto the same end in those that did not sin. And we have shewed the general Grounds whereon it is impossible that fallen man should restore or recover himself. Wherefore we must in the next place enquire what is necessary unto such a *Restoration*, on the account of that concernment of the Divine *Excellencies* in the Sin and Apostasy of man, which we have stated before. For hereby we may obtain Light, and an insight into the glory of that Wisdom whereby it was contrived and effected. And the things following among others may be observed unto that end.

1. It was required that there should be an *Obedience* yielded unto God, bringing more glory unto him, than dishonour did arise and accrew from the *disobedience* of man. This was due unto the Glory of Divine Holiness in giving of the Law. Until this was done, the excellency of the Law as becoming the Holiness of God, and as an effect thereof could not be made manifest. For if it were *never kept in any Instance*, never fulfilled by any one person in the world, how should the glory of it be declared? how should the Holiness of God be represented by it? how should it be evident that the transgression of it was not rather from *some defect in the Law* it self, than from any evil in them that should have yielded Obe-

Obedience unto it? The Obedience yielded by the *Angels* that stood and sinned not, made it manifest that the transgression of it by them that fell and sinned, was from their *own wills*, and not from any unsuitableness unto their nature and state in the Law it self. But if the Law given unto man should *never be complied withal in perfect Obedience by any one whatever*, it might be thought that the Law it self was unsuited unto our Nature, and impossible to be complied withal. Nor did it become *Infinite Wisdom* to give a Law, whose Equity, Righteousness and Holiness should never be exemplified in *Obedience*; should never be made to appear, but in the punishment inflicted on its transgressors. Wherefore the original Law of Personal Righteousness was not given solely nor primarily that men might *suffer justly* for its transgression, but that *God might be glorified* in its accomplishment. If this be not done, it is impossible that men should be restored unto the Glory of God. If the Law be not fulfilled by *Obedience*, man must suffer evermore for his disobedience, or God must lose the manifestation of his Holiness therein. Besides, God had represented his Holiness in that *Image* of it which was implanted on our Nature, and which was the Principle enabling us unto Obedience. This also was rejected by sin, and therein the Holiness of God despised. If this be not restored in our Nature, and that with advantages above what it had in its first communication, we cannot be recovered unto the Glory of God.

2. It was necessary that the *disorder brought into the Rule and Government of God by sin and rebellion* should be rectified. This could no otherwise be done but by the infliction of that punishment, which in the unalterable Rule and Standard of Divine Justice was due thereunto. The *dismissal of sin* on any other terms, would leave the Rule of God under unspeakable dishonour and confusion. For where is the Righteousness.

ousness of Government, if the highest sin and provocation that our Nature was capable of, and which brought confusion on the whole Creation below, should for ever go unpunished? The first express Intimation that God gave of his Righteousness in the Government of Mankind, was his threatening a *punishment* equal unto the demerit of disobedience, if man should fall into it. *In the day thou eatest thereof thou shalt die.* If he revoke and disannul this sentence, how shall the Glory of his Righteousness in the Rule of all be made known? But how this punishment should be undergone, which consisted in *mans eternal Ruine*, and yet man be *eternally saved*, was a work for Divine Wisdom to contrive. This therefore was necessary unto the Honour of Gods Righteousness, as he is the supreme Governour and Judge of all the Earth.

3. It was necessary that *Satan* should be *justly* despoiled of his Advantage and Power over Mankind unto the Glory of God. For he was not to be left to triumph in his success. And inasmuch as man was on his part *rightfully* given up unto him, his deliverance was not to be wrought by an Act of *absolute Dominion* and Power, but in a way of Justice and lawful Judgment; which things shall be afterwards spoken unto.

Without these things the *recovery of mankind* into the Favour and unto the Enjoyment of God was utterly impossible on the account of the concernment of the Glory of his Divine Perfections in our Sin and Apostasy.

How all this might be effected; how the Glory of the *Holiness* and *Righteousness* of God in his Law and Rule, and in the primitive constitution of our Nature might be repaired; how his *Goodness*, *Love*, *Grace* and *Mercy* might be manifested and exalted in this work of the Reparation of Mankind, was left unto the care and contrivance of *Infinite Wisdom*.

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From the eternal Springs thereof must this work arise, or cease for ever.

To trace some of the footsteps of *Divine Wisdom* herein, in and from the Revelation of it by its effects, is that which lieth before us. And sundry things appear to have been necessary hereunto. As

1. That all the things required unto our *Restauration*, the whole work wherein they consist must be wrought in our own *Nature*, in the *Nature* that had sinned, and which was to be restored and brought unto *Glory*. On supposition I say, of the *Salvation of our Nature*, no satisfaction can be made unto the *Glory of God* for the sin of *that Nature*, but in the *Nature* it self that sinned and is to be saved. For whereas God gave the Law unto *Man* as an effect of his *Wisdom* and *Holiness*, which he transgressed in his disobedience, wherein could the *Glory* of them or either of them be exalted if the same Law were complied withal and fulfilled in and by a *Nature* of another kind, suppose that of *Angels*? For notwithstanding any such Obedience, yet the Law might be unsuited unto the *Nature of man* whereunto it was originally prescribed. Wherefore there would be a vail drawn over the *Glory of God*, in giving the Law unto man, if it were not fulfilled by Obedience in the same *Nature*. Nor can there be any such Relation between the Obedience and sufferings of one *Nature*, in the stead and for the disobedience of another, as that *Glory* might ensue unto the *Wisdom*, *Holiness* and *Justice of God*, in the deliverance of that other *Nature* thereon.

The Scripture abounds in the declaration of the necessity hereof, with its condecency unto *Divine Wisdom*. Speaking of the way of our Relief and Recovery; verily, saith the Apostle, he took not on him the *Nature of Angels*, *Heb. 2. 16*. Had it been the Recovery of *Angels* which he designed, he would have taken their *Nature* on him. But this would have

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have been no relief at all unto us, no more than the assuming of our Nature is of advantage unto the fallen Angels; the obedience and sufferings of Christ therein, extended not at all unto them, nor was it just or equal that they should be relieved thereby. What then was required unto our deliverance? why saith he, *Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same, ver. 14.* It was *Humane Nature* (here expressed by *flesh and blood*) that was to be delivered, and therefore it was *Humane Nature* wherein this deliverance was to be wrought. This the same Apostle disputes at large, *Rom. 5. ver. 12, 13, 14, 15, 16, 17, 18, 19.* The summ is, that as *by one mans disobedience many were made sinners*, so by *the obedience of one* (of one man Christ Jesus, *ver. 15.*) *are many made Righteous.* The same Nature that sinned must work out the Reparation and Recovery from sin. So he affirms again, *1 Cor. 15. 21. For since by man came Death, by man came also the Resurrection from the dead.* No otherwise could our Ruine be retrived, nor our deliverance from sin with all the consequents of it be effected which came by *man*, which were committed and deserved in and by our Nature, but by *man*, by one of the same Nature with us. This therefore in the first place became the *Wisdom of God*, that the work of Deliverance should be wrought in our own Nature, in the Nature that had sinned.

2. That part of *Humane Nature*, wherein or whereby this work was to be effected, as unto the essence or substance of it, was to be *derived from the common Root or Stock* of the same Nature, in our first Parents. It would not suffice hereunto, that God should create a man out of the *Dust of the Earth*, or out of nothing of the same nature in general with our selves. For there would be no *cognition* or Alliance between him and us, so as that we should be any way concerned in

in what he did or suffered. For this Alliance depends solely hereon, *That God hath of one blood made all Nations of men, Acts 17. 26.* Hence it is that the *Genealogy* of Christ is given us in the Gospel, not only from *Abraham*, to declare the faithfulness of God in the promise that he should be of his seed, but from *Adam* also, to manifest his Relation unto the common stock of our Nature, and unto all Mankind therein.

The first discovery of the *Wisdom* of God herein, was in that primitive Revelation, that the *Deliverer* should be of *the seed of the woman, Gen. 3. 15.* No other but He who was so, could *break the Serpents head, or destroy the work of the Devil*, so as that we might be delivered and restored. He was not only to be partaker of our Nature, but he was so to be, by being *the seed of the woman, Gal. 4. 4.* He was not to be created out of nothing, nor to be made of the dust of the earth, but *so made of a woman*, as that thereby he might receive our Nature from the common root and spring of it. Thus he *who sanctifieth and they who are sanctified are all of one, Heb. 2. 11.* Ἐξ ἑνὸς, that is, *οὐδεμιὰς*, of the same mass, of one Nature and blood; whence he is not ashamed to call them Brethren. This also was to be brought forth from the Treasures of Infinite Wisdom.

Thirdly, This Nature of ours, wherein the work of our *Recovery* and Salvation is to be wrought and performed, was not to be so derived from the *Original Stock* of our kind or Race, as to bring along with it the same *taint of sin*, and the same *liableness unto guilt* upon its own account, as accompany every other individual person in the world. For as the Apostle speaks, such an High Priest became us, (and as an High Priest was he to accomplish this work) *as was holy, harmless, undefiled, separate from sinners.* For if this Nature in him were so *defiled* as it is in us; if it were under

a deprivation of the Image of God, as it is in our persons before our Renovation, it could do nothing that should be acceptable unto him.. And if it were *subject unto guilt* on its own account, it could make no satisfaction for the sin of others. Here therefore again occurs *nodus vindice dignus*, a difficulty which nothing but *Divine Wisdom* could expedite.

To take a little farther view hereof, we must consider on what grounds these things (spiritual defilement and guilt) do adhere unto our Nature as they are in all our *individual persons*. And the first of these, is, that our entire Nature as unto our Participation of it was in *Adam* as our Head and Representative. Hence *his sin* became *the sin of us all*, is justly imputed unto us, and charged on us. *In him we all sinned*; all did so who were in him as their common Representative when he sinned. Hereby we became the *Natural Children of Wrath*, or liable unto the Wrath of God for the common sin of our Nature, in the Natural and Legal Head or Spring of it. And the other is, that we derive our Nature from *Adam* by the way of *Natural Generation*. By that means alone is the Nature of our first Parents as *defiled* communicated unto us. For by this means do we become to appertain unto the stock, as it was degenerate and corrupt. Wherefore that part of our Nature wherein and whereby this great work was to be wrought, must as unto its *Essence and Substance* be derived from our first Parents, yet so as never to have been in *Adam* as a *common Representative*; nor be derived from him by *Natural Generation*.

The bringing forth of our Nature in such an instance, wherein it should relate no less really and truly unto the *first Adam* than we do our selves, whereby there is the strictest alliance of Nature between *him* so partaker of it, and *us*, yet so, as not in the least to participate of the *Guilt of the first sin*,
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nor of the *deflement of our Nature* thereby, must be an effect of *Infinite Wisdom*, beyond the conceptions of any created understanding. And this, as we know, was done in the Person of Christ. For his Humane Nature was never in *Adam* as his Representative, nor was he comprized in the Covenant wherein he stood. For he derived it *legally*, only from and after the *first Promise*, when *Adam* ceased to be a common Person. Nor did it proceed from him by *natural Generation*, the only means of the derivation of its depravation and pollution. For it was an *holy thing* created in the womb of the Virgin by the power of the most High. *O the depths of the Wisdom and Knowledge of God!*

It was necessary therefore on all these considerations, it was so unto the Glory of the Holy Properties of the Divine Nature, and the Reparation of the Honour of his Holiness and Righteousness, that he by whom the work of our recovery was to be wrought, should be a *man* partaker of the *Nature that sinned*, yet *free from all sin*, and all the consequents of it. And this did *Divine Wisdom* contrive and accomplish in the Humane Nature of Jesus Christ.

But yet in the second place on all the considerations before mentioned it is no less evident that this work could not be wrought or effected by him who was *no more than a meer man*, who had no Nature but ours, who was an *Humane Person* and no more. There was no one act which he was to perform in order unto our deliverance, but did require a *Divine Power* to render it efficacious. But herein lies that great *mystery of godliness*, whereunto a continual opposition hath been made by the *Gates of Hell*, as we manifested in the entrance of this discourse. But whereas it belongs unto the Foundation of our Faith, we must enquire into it, and confirm the Truth of it with such *Demonstrations*, as Divine Revelation doth accommodate us withal. And three things are to be spoken unto.

First, We are to give in *rational evidences*, that the recovery of Mankind was not to be effected, by any one who was a *meer man* and no more, though it were absolutely necessary that a *man* he should be; he must be God also. Secondly, we must enquire into the *suitableness or condecency* unto Divine Wisdom, in the Redemption and Salvation of the Church by Jesus Christ, who was *God and Man* in one Person. And thereon give a Description of *the Person of Christ* and its constitution, which suiteth all the Ends of *Infinite Wisdom* in this glorious work. The first of these falls under sundry plain Demonstrations.

1. That *Humane Nature* might be restored, or any portion of Mankind be eternally saved unto the Glory of God, it was necessary, as we proved before, that an *Obedience should be yielded unto God and his Law*, which should give and bring more Glory and Honour unto his Holiness, than there was Dishonour reflected on it, by the *Disobedience* of us all. Those who are otherwise minded, care not what becomes of the *Glory of God*, so that wicked sinful man may be saved one way or other. But these thoughts spring out of our *Apostasy*, and belong not unto that estate wherein we loved God above all, and preferred his Glory above all, as it was with us at the first in the original constitution of our Nature. But such an *Obedience* could never be yielded unto God by any meer creature whatever; not by any one who was only a man, however dignified and exalted in state and condition above all others. For to suppose that God should be pleased and glorified with the Obedience of *any one man*, more than he was displeased and dishonoured by the *Disobedience of Adam* and all his Posterity, is to fancy things that have no ground in Reason or Justice, or any way suitable unto Divine Wisdom and Holiness. He who undertaketh this work must have somewhat that is *Divine and Infinite* to put an infinite value

value on his Obedience; that is, he must be God.

2. The *Obedience* of such an one, of a *meer man*, could have no influence at all on the Recovery of Mankind, nor the Salvation of the Church. For whatever it were, it would be all due from him *for himself*, and so could only profit or benefit himself. For what is due from any on his *own account*, cannot redound or be reckoned unto the advantage of another. But there is no *meer creature*, nor can there be any such, but he is obliged for himself unto all the Obedience unto God, that he is capable of the performance of in this world, as we have before declared. Yea *Universal Obedience* in all possible instances is so absolutely necessary unto him, as a creature made in dependance on God, and for the enjoyment of him, that the *voluntary* omission of it in any one instance, would be a *criminal Disobedience*, ruinous unto his own soul. Wherefore no such *Obedience* could be accepted as any kind of compensation for the *Disobedience* of others, or in their stead. He then that performs this *Obedience* must be one who was not originally obliged thereunto on his own account or for himself. And this must be a *Divine Person* and none other; for every *meer creature* is so obliged. And there is nothing more fundamental in Gospel Principles, than that the Lord Christ in his Divine Person was *above the Law*, and for himself owed no Obedience thereunto. But by his own condescension as he was *made of a woman* for us, so he was *made under the Law* for us. And therefore those by whom the Divine Person of Christ is denied, do all of them contend that he yielded *Obedience unto God for himself*, and not for us. But herein they bid defiance unto the principal effect of *Divine Wisdom*, wherein God will be eternally glorified.

3. The *People* to be freed, redeemed, and brought unto Glory, were great and innumerable; a *great multitude which no man*
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can number, Rev. 7. 9. The *sins* which they were to be delivered, ransomed and justified from, for which a Propitiation was to be made, were next unto absolutely infinite. They wholly surpass the comprehension of any created understanding, or the compass of Imagination. And in every one of them there was something *reductively Infinite*, as committed against an Infinite Majesty. The miseries which hereon all these Persons were obnoxious unto, were *Infinite*, because *Eternal*; or all that evil which our Nature is capable to suffer, was by them all eternally to be undergone.

By all these *Persons*, in all these *sins*, there was an inroad made on the Rule and Government of God, an affront given unto his Justice in the violation of his Law. Nor can any of them be delivered from the consequents hereof in eternal misery without a *compensation* and satisfaction made unto the Justice of God. To assert the contrary, is to suppose that upon the matter, it is all one to him whether he be *obeyed or d'sobeyed*, whether he be honoured or dishonoured in and by his Creatures. And this is all one as to deny his very Being; seeing it opposeth the Glory of his essential Properties. Now to suppose that a *meer man* by his temporary suffering of external pains, should make satisfaction unto the Justice of God for all the *sins* of all these *Persons* so as it should be right and just with him, not only to save and deliver them from all the evils they were liable unto, but also to bring them unto Life and Glory, is to constitute a *Mediation* between God and Man that should consist in Appearance and Ostentation, and not be an effect of Divine Wisdom, Righteousness and Holiness, nor have its Foundation in the Nature and Equity of things themselves. For the things supposed will not be reduced unto any *Rules of Justice* or Proportion, that one of them should be conceived in any sense to answer unto the other. That is, there is nothing which answers any Rule, notions
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or conceptions of Justice; nothing that might be exemplary unto men in the punishment of crimes, that the sins of an infinite number of men, deserving every one of them eternal death, should be expiated by the *temporary sufferings* of one meer man, so as to demonstrate the Righteousness of God in the punishment of sin. But God doth not do these things for *shew or appearance*, but according unto the real exigence of the holy Properties of his Nature. And on that supposition there must be a *proportion* between the things themselves, namely, the sufferings of *one*, and the deliverance of *all*.

Nor could the *Faith* of man ever find a *stable Foundation* to fix upon on the supposition before mentioned. No Faith is able to conflict with this Objection, that the *sufferings of one meer man* should be accepted with God as a just compensation for the sins of the whole Church. Men who in things of this Nature satisfy themselves with *Notions* and Fancies may digest such suppositions. But those who make use of Faith for their own delivery from under a Conviction of sin, the nature and demerit of it, with a sense of the Wrath of God, and the curse of the Law against it, can find *no relief* in such Notions or Apprehensions. But it became the *Wisdom of God*, in the dispensation of himself herein unto the Church, so to order things, as that *Faith* might have an immoveable Rock to build upon. This alone it hath in the *Person of Christ*, God and man, his obedience and sufferings. Wherefore those by whom the *Divine Nature* of the Lord Christ is denied, do all of them absolutely deny also that he made *any satisfaction* unto Divine Justice for sin. They will rather swallow all the absurdities which the *absolute dismissal of sin* without satisfaction or punishment doth bring along with it, than grant that a *meer man* could make any such satisfaction by his temporary sufferings for the sins of the world. And on the

the other hand, whoever doth truly and sincerely believe the *Divine Person* of Christ, namely, that he was God and Man in one Person, and as such a Person acted in the whole work of Mediation, he cannot shut his eyes against the glorious Light of this Truth, that *what he did and suffered* in that work, must have an intrinsick worth and excellency in it, out-ballancing all the evil in the sins of Mankind; that more honour and glory accrewed unto the Holiness and Law of God by his *Obedience*, than dishonour was cast on them by the *Disobedience* of Adam and all his posterity.

4. The way whereby the Church was to be recovered and saved was by such works and actings, as one should take on himself to perform in the way of an *Office* committed unto him for that End. For whereas man could not recover, ransom, nor save himself, as we have proved, the whole must be wrought for him by another. The undertaking hereof by another, must depend on the *Infinite Wisdom*, Counsel and Pleasure of God, with the Will and Consent of him who was to undertake it. So also did the constitution of the way and means in particular whereby this Deliverance was to be wrought. Hereon it became his *Office* to do the things which were required unto that end. But we have before proved apart by it self that *no Office* unto this purpose could be discharged towards God, or the whole Church, by any one who was a man only. I shall not therefore here farther insist upon it, although there be good argument in it unto our present purpose.

5. If man be recovered, he must be restored *into the same state, condition and dignity* wherein he was placed before the fall. To restore him with any *diminution of Honour and Blessedness*, was not suited unto Divine Wisdom and Bounty. Yea seeing it was the Infinite Grace, Goodness and Mercy of God to *restore him*, it seems agreeable unto the Glory of Divine

Divine Excellencies in their operations, that he should be brought into a *better and more honourable condition* than that which he had lost. But before the *Fall* man was not subject nor obedient *unto any but unto God alone. Somewhat less* he was in Dignity than the *Angels*, howbeit he owed them no Obedience, they were his fellow-servants. And as for all other things here below, they were made *subject unto him, and put under his feet*, he himself being in subjection unto God alone. But if he were redeemed and restored by one who was a *meer creature*, he could not be restored unto this state and dignity. For on all grounds of Right and Equity, he must *owe all Service and Obedience* unto him by whom he was redeemed, restored and recovered, as the Author of the state wherein he is. For when we are *bought with a price, we are not our own*, as the Apostle affirms, *1 Cor. 6. 19, 20.* We are *therefore his who hath bought us*, and him are we bound to serve in our souls and bodies which are his. Accordingly in the purchase of us, the Lord Christ became *our absolute Lord*, unto whom we owe all Religious subjection of soul and conscience, *Rom. 14. 7, 8, 9.* It would follow therefore that if we were redeemed and recovered by the Interposition of a *meer creature*, if such an one were our Redeemer, Saviour and Deliverer, into the *service of a meer creature*, that is Religious Service and Obedience, we should be recovered. And so they believe who affirm the Lord Christ to be a man and no more. But on this supposition we are so far from an *Advancement* in state and dignity by our Restauration, that we do not recover what we were first enstated in. For it belonged thereunto, that we should owe Religious Service and Obedience unto *him alone* who was God by Nature over all blessed for ever. And they bring all confusion into Christian Religion, who make a *meer creature* the object of our Faith, Love, Adoration, Invocation,

and all sacred Worship. But in our present *Restoration* we are made subject anew as unto Religious Service *only unto God alone*. Therefore the holy *Angels*, the Head of the Creation, do openly disclaim any such service and veneration from us, because they are only the *fellow servants* of them that have the Testimony of Jesus, *Rev. 19. 10.* Nor hath God put the *world to come*, the Gospel state of the Church into subjection unto *Angels* or any other creature, but only unto the Son, who is Lord over his own house, even he that made all things, who is God, *Heb. 3. 4, 5, 6.* Wherefore we are restored into our primitive condition to be in spiritual subjection unto God alone. He therefore by whom we are restored, unto whom we owe all Obedience and Religious service, is, and ought to be *God* also. And as they utterly overthrow the Gospel who affirm that all the Obedience of it is due unto him *who is a man and no more*, as do all by whom the Divine Nature of Christ is denied; so they debase themselves beneath the dignity of the state of Redemption, and cast dishonour on the Mediation of Christ, who subject themselves in any Religious service to *Saints* or *Angels*, or any other creatures whatever.

On these suppositions which are full of Light and Evidence, *infinite Wisdom* did interpose it self, to glorify all the other concerned Excellencies of the Glory of God, in such a way as might solve all difficulties, and satisfy all the Ends of Gods Glory, in the Recovery and Redemption of Mankind. The case before it was as followeth.

Man by sin had cast the most *inconceivable dishonour* on the Righteousness, Holiness, Goodness and Rule of God, and himself into the guilt of eternal Ruin. In this state it became the Wisdom & Goodness of God, neither to suffer the *whole race of Mankind* to come short eternally of that enjoyment of himself for which it was created, nor yet to deliver *any one of them*, without a retrieval of the eternal Honour of his Righteousness, Holiness
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and Rule from the diminution and waste that was made of it by sin. As this could no way be done, but by a *full satisfaction* unto Justice and an Obedience unto the Law, bringing and yielding more Honour unto the Holiness and Righteousness of God, than they could any way loose by the sin an disobedience of man; so this *satisfaction* must be made, and this *Obedience* be yielded in and by the same Nature that sinned or disobeyed, whereby alone the Residue of Mankind may be interested in the Benefits and Effects of that Obedience, and Satisfaction. Yet was it necessary hereunto, that the *Nature* wherein all this was to be performed, though derived from the same common stock with that whereof in all our Persons we are partakers, should be absolutely free from the *Contagion and Guilt*, which with it, and by it are communicated unto our *Persons*, from that common stock. Unless it were so there could be no undertaking in it for *others*, it would not be able to answer for *itself*. But yet on all these suppositions, no undertaking, no performance of Duty in *Humane Nature* could possibly yield that *Obedience* unto God, or make that *satisfaction* for sin, whereon the deliverance of *others* might ensue, unto the Glory of the Holiness, Righteousness and Rule of God.

In this state of things did *infinite Wisdom* interpose it self, in that glorious ineffable contrivance of the *Person of Christ*, or of the Divine Nature in the eternal Son of God, and of ours in the same individual Person. Other waies this work could not be accomplished; at least all other waies are hidden from the eyes of all living, no created understanding being able to apprehend any other way whereby it might so have been unto the eternal Glory of God. This therefore is such an effect of *Divine Wisdom*, as will be the Object of Holy *Adoration* and *Admiration* unto Eternity; as unto this Life, *how little a portion* is it we know of its Excellency?

CHAP. XVII

Other Evidences of Divine Wisdom in the contrivance of the work of Redemption in and by the Person of Christ, in Effects evidencing a condecency thereunto.

THat which remains of our present enquiry, is concerning those Evidences of *Divine Condecency* or suitability unto *infinite Wisdom* and Goodness, which we may gather from the Nature of this work, and its Effects, as expressed in *Divine Revelation*. Some few instances hereof I shall chuse out from amongst many that might be insisted on.

I. *Man was made to serve God in all things.* In his Person, in his Soul and Body, in all his Faculties, Powers and Senfes, in all that was given unto him or intrusted with him, he was *not his own*, but every way a *Servant*, in all that he was, in all that he had, in all that he did or was to do. This he was made for, this state and condition was necessary unto him as a *Creature*. It could be no otherwise with any that was so, it was so with the *Angels* who were greater in Dignity and Power than man. The very name of *Creature* includes the condition of universal subjection and service unto the Creator. This condition in and by his sin, *Adam* designed to desert, and to free himself from. He would exalt himself out of the *state of Service and Obedience*, absolute and universal, into a condition of *self-sufficiency* of Domination and Rule. He would *be as God, like unto God*, that is, subject no more to him, be in no more dependance on him, but advance his own Will above the Will of God. And there is somewhat of this in every sin; the sinner would advance his own Will
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in opposition unto, and above the Will of God. But what was the event hereof? Man by endeavouring to free himself from *absolute subjection* and universal service, to invade *absolute dominion*, fell into *absolute and eternal ruine*.

For our recovery out of this state and condition, considering how we cast our selves into it, the way insisted on was found out by *Divine Wisdom*, namely, the incarnation of the Son of God. For he was *Lord of all*, had absolute Dominion over all, *owed no Service*, no Obedience for himself, being in the form of God, and equal unto him. From this state of absolute *Dominion*, he descended into a condition of absolute service. As *Adam* sinned and fell by leaving that state of *absolute service* which was due unto him, proper unto his Nature, inseparable from it, to attempt a state of *absolute Dominion*, which was not his own, not due unto him, not consistent with his Nature; so the Son of God being made the *second Adam*, relieved us by descending from a state of *absolute Dominion*, which was his own, due to his Nature, to take on him a state of *absolute service*, which was not his own, nor due unto him: And this being inconsistent with his own Divine Nature, he performed it, by taking *our Nature on him*, making it his own. He descended as much *beneath himself* in his *self-humiliation*, as *Adam* designed to *ascend above himself* in his *Pride* and self-exaltation.

The consideration of the Divine Grace and Wisdom herein the Apostle proposeth unto us, *Phil. 2. 6, 7, 8.* *Who being in the form of God, thought it not Robbery to be equal with God. But made himself of no Reputation, and took upon him the form a Servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.* *Adam* being in the form, that is, the state and condition of a Servant, did by *Robbery* attempt to take upon him the form of God, or to make

make himself equal unto him. The Lord Christ being in the *form of God*, that is, his *Essential form* of the same Nature with him, accounted it *no Robbery* to be in the state and condition of God, to be *equal to him*. But being made in the *fashion of a man*, taking on him our Nature, he also submitted unto the *form or the state and condition* of a servant therein. He had Dominion over all, owed service and obedience unto none, being in the *form of God*, and equal unto him, the condition which *Adam* aspired unto. But he condescended unto a state of *absolute subjection and service* for our recovery. This did no more belong unto him on his own account, than it belonged unto *Adam* to be like unto God, or equal to him. Wherefore it is said that he *humbled himself* unto it, as *Adam* would have *exalted* himself unto a state of *Dignity* which was not his due.

This submission of the Son of God unto an estate of *absolute and universal service*, is declared by the Apostle, *Heb.* 10. 5. For those words of the *Psalmist*, *Mine ears hast thou digged or bored.* *Psal.* 40. 6 he renders, *a Body hast thou prepared me.* There is an allusion in the words of the Prophecy unto him under the Law, who gave up himself in absolute and perpetual service; in sign whereof his *ears were bored with an Awl*. So the Body of Christ was prepared for him; that therein he might be in a state of *absolute service* unto God. So he became to have *nothing of his own*, the original state that *Adam* would have forsaken, no not his life, he was obedient unto the death.

This way did Divine Wisdom find out and contrive, whereby more Glory did arise unto the Holiness and Righteousness of God from his condescension unto universal service and obedience, who was over all God blessed for ever; than dishonour was cast upon them by the self-exaltation of him, who being in all things a servant, designed to be like unto God.

2. *Adam*

2. *Adam was Poor in himself* as a Creature must be. What *Riches* he had in his hand or *Power*, they were none of his own, they were only trusted with him for especial service. In this state of *Poverty* he commits the *Robbery* of attempting to be like unto God. Being *Poor* he would make himself *Rich* by the *Rapine* of an equality with God. This brought on him and us all, as it was meet it should, the loss of all that we were entrusted with. Hereby we lost the Image of God, lost our right unto the Creatures here below, lost our selves and our souls. This was the Issue of his attempt, to be *Rich* when he was *Poor*.

In this state infinite Wisdom hath provided for our relief unto the Glory of God. *For the Lord Jesus Christ being Rich in himself, for our sakes he became Poor, that we through his Poverty might be Rich, 2 Cor. 8. 9.* He was Rich in that Riches which *Adam* designed by Robbery. For he was in the form of God, and accounted it no Robbery to be equal with God. But he made himself *Poor* for our sakes, with *Poverty* which *Adam* would have relinquished; yea to that degree that he had *not where to lay his head*, he had nothing. Hereby he made a compensation for what he *never made spoil of*, or paid what he never took. In this condescension of his, out of Grace and Love to Mankind, was God more glorified, than he was dishonoured in the sinful exaltation of *Adam* out of Pride and Self-love.

3. The sin of man consisted formally in *Disobedience*. And it was the *Disobedience* of him who was every way and in all things obliged unto *Obedience*. For man by all that he was, by all that he had received, by all that he expected or was farther capable of, by the constitution of his own Nature, by the Nature and Authority of God with his relation thereunto, was *indispensibly obliged* unto universal *Obedience*. His sin therefore was the *Disobedience* of him who was absolutely obliged unto

unto *Obedience* by the very constitution of his Being and necessary Relation unto God. This was that which rendred it so exceeding sinful, and the consequents of it eternally miserable. And from this Obligation his sin in any one Instance was a total Renuntiation of all *Obedience* unto God.

The recompence with respect unto the Glory of God, for *Disobedience* must be by *Obedience*, as hath been before declared. And if there be not a full *Obedience* yielded unto the Law of God in that Nature that sinned, man cannot be saved without an eternal violation of the Glory of God therein. But the *Disobedience* of him who was every way obliged unto *Obedience*, could not be compensated but by his *Obedience*, who was no way obliged thereunto. And this could be only the *Obedience* of him that is God, (for all Creatures are obliged to *Obedience* for themselves) and it could be performed only by him who was man. Wherefore for the accomplishment of this *Obedience*, he who in his own *Person*, as God, was *above the Law*, was in his *Humane Nature*, in his own *Person*, as man, made under the Law. Had he not been *made under the Law*, what he did could not have been *Obedience*; and had he not been in himself above the Law, his *Obedience* could not have been beneficial unto us. The sin of *Adam* (and the same is in the nature of every sin) consisted in this, that he who was naturally *every way under the Law*, and subject unto it, would be *every way above the Law*, and no way obliged by it. Wherefore it was taken away unto the Glory of God, by his *Obedience*, who being in himself *above the Law*, no way subject unto it, yet submitted, humbled himself, to be *made under the Law*, to be every way obliged by it, see *Gal. 3. 13. Chap. 4. 4.* This is the subject of the discourse of the Apostle, *Rom. 5.* from *ver. 12.* to the end of the Chapter.

Unto the Glory of God in all these Ends the Person of Christ
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as an effect of *infinite Wisdom* was meet and able to be a Mediator and Undertaker between God and Man. In the *Union* of both our Natures in the same Person, he was so meet by his relation unto both; unto God by *filiation* or sonship, unto us by *brotherhood* or nearness of kindred, *Heb. 2. 14.* And he was able from the dignity of his Person. For the *Temporary sufferings* of him who was eternal, was a full compensation for the *Eternal sufferings* of them who were temporary.

4. *God made man the Lord of all things here below.* He was as it were the *Heir of God*, as unto the Inheritance of this world in present, and as unto a blessed state in eternal Glory. But he lost all Right and Title hereunto by sin. He made *forfeiture* of the whole, by the Law of the Tenure whereby he held it, and God took the forfeiture. Wherefore he designs a *New Heir* of all, and vests the whole Inheritance of Heaven and Earth in him, even in his Son. He *appointed him the Heir of all things*, *Heb. 1. 3.* This Translation of Gods Inheritance the Apostle declares, *Heb. 2. 6, 7, 8, 9.* For the words which he cites from *Psal. 8. 4, 5, 6.* *What is man that thou art mindful of him, and the Son of man that thou visitest him? For thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour: Thou madest him to have Dominion over the works of thy hands: Thou hast put all things under his feet;* do declare the original condition of Mankind in general. But man *forfeited the Dominion and Inheritance* that he was entrusted withal; and God settleth it anew, solely in the Man Christ Jesus. So the Apostle adds, *We see not all things put under him, but we see it all accomplished in Jesus, ver. 9.* But as all other Inheritances do descend with theirs, so did this unto him with its *Burden*. There was a great *Debt* upon it, the debt of sin. This he was to undergo, to make payment of, or satisfaction for, or he could not

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rightly enter upon the Inheritance. This could no other-wise be done but by his suffering in our Nature, as hath been declared. He who was the *Fleir of all*, was in himself to purge our sins. Herein did the Infinite Wisdom of God manifest it self, in that he conveyed the Inheritance of all things unto him, who mas *meet and able* so to enter upon it, so to enjoy and possess it, as that no detriment or *damage* might arise unto the Riches, the Revenue, the Glory of God, from the *waste* made by the former Possessor.

5. *Mankind was to be recovered unto Faith and Trust in God, as also unto the Love of him above all.* All these things had utterly forsaken our Nature; and the *Reduction* of them into it, is a work of the greatest difficulty. We had so provoked God, he had given such evidences of his wrath and displeasure against us, and our minds thereon were so alienated from him, as we stood in need of the *strongest Motives*, and highest encouragements once to attempt to return unto him, so as to place all our Faith and Trust in him, and all our Love upon him.

Sinners generally live in a neglect and contempt of God, in an enmity against him. But whenever they are convinced of a necessity to endeavour a return unto him, the first thing they have to conflict withal, is *Fear*. Beginning to understand who and what he is, as also how things stand between him and them, they are *afraid* to have any thing to do with him, and judge it impossible that they should find acceptance with him. This was the sense that *Adam* himself had upon his sin, when he was afraid and hid himself. And the sense of other sinners is frequently expressed unto the same purpose in the Scripture. See *Isa.* 33. 14. *Mich.* 6. 6, 7.

All these *Discouragements* are absolutely provided against in that way of our Recovery which *Infinite Wisdom* hath found out. It were a thing *delightful* to dwell on the securities

rities given us therein, as unto our acceptance in all those Principles, Acts and Duties wherein the Renovation of the Image of God doth consist. I must contract my Meditations, and shall therefore instance in some few things only unto that purpose.

1. *Faith* is not capable of greater encouragement or confirmation than lyeth in this one consideration, that what we are to believe unto this end, is *delivered unto us by God himself in our Nature*. What could confirm our Faith and Hope in God, what could encourage us to expect acceptance with God, like this ineffable Testimony of his good Will unto us. The nature of things is not capable of greater assurance, seeing the Divine Nature is capable of no greater condescension.

This the Scripture proposeth as that which gives a just expectation that against all *fears* and oppositions we should close with Divine Calls and Invitations to return unto God. *Last of all he sent unto them his Son, saying, They will reverence my Son, Matth. 21. 37.* they will believe the message which I send by him. *He hath spoken unto us by the Son who is the Brightness of his Glory, and the express Image of his Person, Heb. 1. 1, 2, 3.* The consideration hereof is sufficient to dispel all that darkness and confusion which *Fear, Dread* and Guilt do bring on the minds of men when they are invited to return unto God. That that God against whom we have sinned, should speak unto us and treat with us in *our own Nature*, about a return unto himself, is the utmost that Divine Excellencies could condescend unto. And as this was needful for us, (though proud men and senseless of sin understand it not,) so if it be refused it will be attended with the forest destruction, *Heb. 12. 25.*

2. This *Treaty* principally consists in a *Divine Declaration*, that all the causes of *Fear and Dread* upon the account

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of sin, are removed and taken away. This is the substance of the Gospel, as it is declared by the Apostle, 2 Cor. 5. 18, 19, 20, 21. Wherefore if hereon we refuse to return unto God, to make him the object of our Faith, Trust, Love and Delight, it is not by reason of any old or former sin, not of that of our *original Apostacy* from God, nor of the effects of it against the Law, by the means of a *new sin*, out-doing them all in guilt and contempt of God. Such is *final unbelief* against the proposal of the Gospel. It hath more *malignity* in it, than all other sins whatever. But by this way of our Recovery, all cause of fear and dread is taken away, all pretences of a distrust of the Love and good Will of God are defeated; so that if men will not hereon be recovered unto him, it is from their *hatred of him*, and enmity unto him, the fruits whereof they must feed on to eternity.

3. Whereas if we will return unto God by *Faith*, we are also to return unto him in *Love*, what greater motive can there be unto it, than that *Infinite Love* of the Father and the Son unto us, which is gloriously displayed in this way of our Recovery. See 1 John 4. 9, 10. *Si amare pigeat, saltem redamare ne pigeat.*

4. The whole Race of Mankind falling into sin against God, and Apostasy from him, there was no *Example* left unto them to manifest how excellent, how glorious and comely a thing it is to live unto God, to believe and trust in him, to cleave unto him unchangeably by *Love*. For they were utter strangers unto what is done by *Angels* above, nor could be affected with their example. But without a *Pattern* of these things, manifesting their Excellency and Reward, they could not earnestly endeavour to attain unto them. This is given us most conspicuously in the *Humane Nature of Christ*. See Heb. 12. 13. Hereby therefore every thing needful for our encouragement to return unto God is in *Infinite*

nite *Wisdom* providid for, and proposed unto us.

6. *Divine Wisdom* in the way of our recovery by Jesus Christ, God manifest in the flesh, designed to glorify a state of Obedience unto God, and to cast the reproach of the most inexpressible Folly on the relinquishment of that state by sin. For as God would recover and restore us, so he would do it in a way of Obedience on our part, of that Obedience which we had forsaken. The design of man which was imposed on him by the craft of Satan, was to become wise like unto God, knowing Good and Evil. The Folly of this endeavour was quickly discovered in its effects. Sense of Nakedness with Shame, Misery and Death immediately ensued thereon.

But *Divine Wisdom* thought meet to aggravate the reproach of this Folly. He would let us see wherein the true Knowledge of Good and Evil did consist, and how foolishly we had aspired unto it by a Relinquishment of that state of Obedience wherein we were created.

Job the 28th from ver. 12. unto the end of the Chapter, there is an enquiry after *Wisdom* and the place of its habitation. All Creatures give an account that it is not in them, that it is hid from them, only they have heard the same thereof. All the context is to evince, that it is essentially and originally only in God himself. But if we cannot comprehend it in it self, yet may we not know what is *Wisdom* unto us, and what is required thereunto? yes saith he; For unto man he said, behold the fear of the Lord is *Wisdom*, and to depart from evil that is Understanding, ver. 28. Man on the other hand by the suggestion of Satan thought, and now of himself continues to think otherwise, namely, that the way to be wise is to relinquish these things. The World will not be perswaded that the fear of the Lord is *Wisdom*, and to depart from evil is Understanding. Yea there is nothing that the most of men do more despise and scorn, than thoughts that true:

true Wisdom doth consist in *Faith, Love, Fear and Obedience unto God*, see *Psal. 14. 6.* Whatever else may be pleaded to be in it, yet sure enough they are, that those who count it *Wisdom*, are but Fools.

To cast an everlasting reproach of *folly* on this contrivance of the Devil and Man, and uncontrollably to evince wherein alone *true Wisdom* doth consist, God would *glorify a state of Obedience*. He would render it incomparably more amiable, desirable and excellent, than ever it could have appeared to have been in the Obedience of all the Angels in Heaven, and men on Earth, had they continued therein. This he did in this way of our recovery; in that his own *eternal Son* entred into a *state of Obedience*, and took upon him the *form or condition of a Servant* unto God.

What more evident conviction could there be of the *folly* of Mankind in hearkning unto the suggestion of Satan, to seek after *Wisdom* in another condition? how could that great Maxim, which is laid down in opposition unto all vain thoughts of man, be more eminently exemplified; that the *Fear of the Lord that is Wisdom, and to depart from evil that is Understanding*? What greater evidence could be given, that the Nature of man is not capable of a better condition than that of *service and universal Obedience* unto God? How could any state be represented more amiable, desirable and blessed? In the Obedience of Christ, of the Son of God in our Nature, *Apostate sinners* are upbraided with their *folly*, in relinquishing that state, which by his susception of it, is rendered so glorious. What have we attained by leaving that condition, which the eternal Son of God delighted in? *I delight*, saith he, *to do thy Will, O my God, yea thy Law is in the midst of my bowels, Psal. 40. 8.* It is the highest demonstration, that our Nature is not capable of more order, more Beauty, more Glory, than consists in Obedience unto God.

And

And that state which we fell into upon our forsaking of it, we now know to be all *Darkness, Confusion and Misery*.

Wherefore seeing God in infinite Grace and Mercy would recover us unto himself; and in his Righteousness and Holiness would do this in a way of *Obedience*, of that Obedience which we had forsaken; it hath an eminent impression of *Divine Wisdom* upon it, that in this Mystery of God manifest in the flesh, the only means of our recovery, he would cast the reproach of the most inexpressible *Folly* on our Apostasy from a state of it, and render it amiable and desirable unto all who are to return unto him.

To bear the shame of this *Folly*, to be deeply sensible of it; and to live in a constant Prospect and View of the Glory of *Obedience* in the Person of Christ, with a sedulous endeavour for conformity thereunto, is the highest attainment of our *Wisdom* in this world; and whosoever is otherwise minded, is so at his own utmost peril.

7. God in Infinite Wisdom hath by this means secured the whole *Inheritance of this life, and that which is to come from a second forfeiture*. Whatever God will bestow on the Children of men, he grants it unto them in the way of an *Inheritance*. So the Land of *Canaan*, chosen out for a Representative of Spiritual and Eternal things, was granted unto *Abraham* and his seed for an *Inheritance*. And his interest in the Promise is expressed by being *Heir of the World*. All the things of this life that are really good and useful unto us, do belong unto this *Inheritance*. So they did when it was vested in *Adam*. All things of Grace and Glory do so also. And the whole of the priviledg of Believers is, that they are *Heirs of Salvation*. Hence *Godliness hath the Promise of the life that now is, and that which is to come*, 1 Tim. 4. 5. And the Promise is only of the *Inheritance*. This *Inheritance*, as was before intimated was lost in *Adam*, and forfeited into the hand of the great Lord,

Lord, the great Possessor of Heaven and Earth. In his sovereign Grace and Goodness he was pleased again to *restore* it, as unto all the Benefits of it unto the former *Tenants*, and that with an Addition of Grace, and a more exceeding weight of Glory. But withal, Infinite Wisdom provides that a *second forfeiture* shall not be made of it. Wherefore the grant of it is not made immediately unto any of those for whose use and benefit it is prepared and granted. They had been once tried and failed in their *Trust* unto their own eternal Beggary and Ruin, had not Infinite Grace interposed for their relief. And it did not become the *Wisdom* and Glory of God to make a *second Grant* of it which might be frustrate in like manner. Wherefore he would not commit it again unto any meer Creature whatever; nor could it safely have been so done with security unto his Glory. For,

1. It was too great a *Trust*, even the whole Inheritance of Heaven and Earth, all the Riches of Grace and Glory to be committed unto any one of them. God would not give this Glory unto any one Creature. If it be said, it was first committed unto *Adam*, and therefore to have it again, is not an honour above the capacity of a creature; I say that the nature of the *Inheritance* is greatly changed. The whole of what was entrusted with *Adam*, comes exceedingly short of what God hath now prepared as the Inheritance of the Church. There is Grace in it, and Glory added unto it, which *Adam* neither had, nor could have right unto. It is now of that nature, as could neither be entrusted with, nor communicated by any meer creature. Besides, he that hath it is the *Object of the Faith* and Trust of the Church, nor can any be interested in any part of this *Inheritance*, without the exercise of those and all other graces on *him*, whose the Inheritance is. And so to be the object of our Faith, is the prerogative of the Divine Nature alone.

2. No *meer creature* could secure this Inheritance that it should be lost no more; and yet if it were so, it would be highly derogatory unto the Glory of God. For two things were required hereunto. (1.) That he in whom this Trust is vested, should be in himself *uncapable* of any such failure, as through which by the immutable eternal Law of Obedience unto God, a *forfeiture* of it should be made. (2.) That he undertake for them all who shall be *Heirs of Salvation*, who shall enjoy this *Inheritance*, that none of them should lose or forfeit their own Personal Interest in it, or the Terms whereon it is conveyed and communicated unto them. But no *meer creature* was sufficient unto these ends. For no one of them in and by himself, in the constitution of his Nature, is absolutely free from *falling from God*, himself. They may receive, the Angels in Heaven, and the glorified Saints have received such a confirmation in and by Grace, as that they shall never *actually* apostatize or fall from God. But this they have not from themselves, nor the Principles of their own Nature, which is necessary unto him that shall receive this Trust. For so when it was first vested in *Adam*, he was left to preserve it by the *innate concreated abilities* of his own Nature. And as unto the latter, all the *Angels* in Heaven cannot undertake to secure the Obedience of any one man, so as that the conveyance of the Inheritance may be sure unto him. Wherefore with respect hereunto, those Angels themselves, though the most holy and glorious of all the creatures of God, have no greater Trust or Interest, than to *be ministering spirits, sent forth to minister for them who shall be Heirs of Salvation*, Heb. 1.14. So unmeet are they to have the whole Inheritance vested in any of them.

But all this Infinite Wisdom hath provided for in the great *Mystery of Godliness*, God manifest in the flesh. God herein makes his only Son the *Heir of all things*, and vests the

whole Inheritance absolutely in him. For the *Promise*, which is the Court-Roll of Heaven, the only external mean and Record of its conveyance, was originally made unto Christ only. God said *not, and unto thy seeds, as of many, but as of one, and to thy seed, which seed is Christ, Gal. 3. 16.* And we become again *Heirs of God*, only as we are *joynt-heirs* with Christ, *Rom. 8. 17.* that is, by being taken into a participation of that Inheritance which is vested in him alone. For many may be partakers of the *Benefit* of that, whose *Right* and *Title* is in one alone, when it is conveyed unto him for their use. And hereby the ends before-mentioned are fully provided for. For

1. He who is thus made the *Heir of all* is meet to be entrusted with the Glory of it. For where this grant is solemnly expressed, it is declared that he is the *Brightness of the Fathers Glory, and the Express Image of his Person, Heb. 1. 2, 3.* And that by him *the Worlds were made.* He alone was meet to be this *Heir*, who is partaker of the Divine Nature, and by whom all things were created. For such things belong unto it, as cannot appertain unto any other. The Reader may consult if he please our *Exposition* of that place of the Apostle.

2. Any *Failure in his own Person* was absolutely impossible. The subsistence of the Humane Nature in the Person of the Son of God, rendred the least sin utterly impossible unto him. For all the moral operations of that Nature are the acts of the Person of the Son of God. And hereby not only is the *Inheritance* secured, but also an assurance that it is so, is given unto all them that do believe. This is the life and soul of all Gospel comforts, that the whole *Inheritance of Grace and Glory* is vested in Christ, where it can never suffer loss or damage. When we are sensible of the *want of Grace*, should we go unto God, and say, *Father give us the portion of goods that falls unto us, as the Prodigal did, we should quickly*

ly consume it, and bring our selves unto the utmost misery as he did also. But in Christ the whole *Inheritance* is secured for evermore.

3. He is able to preserve all those who shall be *Heirs of this Inheritance*, that they forfeit not their own personal Interest therein, according unto the Terms of the Covenant, whereby it is made over to them. He can and will by the power of his Grace preserve them all unto the full enjoyment of the *purchased Inheritance*. We hold our Title by the *Rod*, at the Will of the Lord. And many failures we are liable unto whereon we are in *Misericordia Domini*, and are subject unto Amercements. But yet the whole Inheritance being granted unto Christ, is eternally secured for us, and we are by his Grace preserved from such offences against the *supream Lord*, or committing any *such wafts*, as should cast us out of our possession. See *Psal.* 89. 27, 28, 29, 30, 31, 32. Thus in all things Infinite Wisdom hath provided, that no *second forfeiture* should be made of the *Inheritance* of Grace and Glory, which as it would have been eternally ruinous unto Mankind, so it was inconsistent with the Glory and Honour of God.

8. The *Wisdom of God* was gloriously exalted in the Righteous Destruction of Satan and his Interest by the Incarnation and Mediation of the Son of God. He had prevailed against the first way of the Manifestation of Divine Glory; and therein both pleased and prided himself. Nothing could ever give such satisfaction unto the malicious murderer, as the breach he had occasioned between God and Man, with his hopes and apprehensions that it would be eternal. He had no other thoughts, but that the whole Race of Mankind which God had designed unto the enjoyment of himself, should be everlastingly ruined. So he had satisfied his envy against man in his eternal destruction with himself, and his malice against

God in depriving him of his Glory. Hereon upon the distance that he had made between God and Man, he interposed himself, and boasted himself for a long season, *as the God of this World*, who had all power over it and in it. It belonged unto the Honour of the *Wisdom* of God, that he should be defeated in this triumph. Neither was it meet that this should be done by a meer act of *Sovereign Omnipotent Power*. For he would yet glory in his *craft* and the success of it, that there was no way to disappoint him, but by crushing him with power, without respect unto *Righteousness*, or demonstration of *Wisdom*. Wherefore it must be done in such a way, as wherein he might see unto his eternal shame and confusion, all his *Arts* and *Subtilties* defeated by Infinite Wisdom, and his enterprize overthrown in a way of Right and Equity. The Remark that the Holy Ghost puts on the *Serpent* which was his Instrument in drawing man unto Apostasy from God, namely, that he was *subtle above all the beasts of the field*, is only to intimate wherein Satan designed his attempt, and from whence he hoped for his success. It was not an *Act of Power* or *Rage*, but of *Craft*, *Counsel*, Subtilty and Deceit. Herein he gloried and prided himself; wherefore the way to disappoint him with shame, must be a contrivance of Infinite *Wisdom*, turning all his Artifices into meer folly.

This work of God with respect unto him is expressed in the Scripture two waies; First, It is called the *spoiling of him*, as unto his Power, and the Prey that he had taken. The *strong man armed* was to be bound, and his goods spoiled. The Lord Christ by his Death *destroyed him that had the Power of Death*, that is, the Devil. He *lead Captivity captive*, spoiling Principalities and Powers, triumphing over them in his Cross. So *Abraham* when he smote the Kings, not only delivered *Lot* who was their captive, but also took *all their spoils*. Again, it is expressed by the *destruction of his works*.

For

For this cause was the Son of God manifested, that he might destroy the works of the Devil. The spoils which he had in his own power were taken from him, and the works which he had erected in the minds of men were demolished. The web which he had wove to clothe himself withall as the God of this world, was unravelled to the last thread. And although all this seems to represent a work of Power, yet was it indeed an effect of Wisdom and Righteousness principally.

For the Power which Satan had over Mankind was in it self unjust. For (1.) He obtained it by fraud and deceit. The Serpent beguiled Eve. (2.) He possessed it with injustice, with respect unto God, being an Invader of his Right and Possession. (3.) He used and exercised it with malice, tyranny and rage; so as that it was every way unjust both in its foundation and execution. With respect hereunto he was justly destroyed by Omnipotent Power, which puts forth its self in his eternal punishment. But on the other side, Mankind did suffer justly under his Power, being given up unto it in the Righteous Judgment of God. For one may suffer justly what another doth unjustly inflict. As when one causelessly strikes an innocent man, if he strikes him again, he who did the first injury suffereth justly, but the other doth unjustly in revenging himself. Wherefore as man was given up unto him in a way of punishment, he was a lawful Captive, and was not to be delivered but in a way of Justice. And this was done in a way that Satan never thought of. For by the obedience and sufferings of the Son of God Incarnate, there was full satisfaction made unto the Justice of God for the sins of man, a reparation of his Glory, and an exaltation of the Honour of his Holiness, with all the other Properties of his Nature, as also of his Law, out-ballancing all the Diminution of it by the first Apostasy of Mankind, as hath been declared. Immediately hereon all the charms of Satan were dissolved, all his chains

chains loosed, his darkness that he had brought on the Creation dispelled, his whole Plot and Design defeated; whereon he saw himself, and was exposed unto all the holy Angels of Heaven, in all the counsels, craft and power he had boasted of, to be nothing but a congeries, a mass of darkness, malice, folly, impotency and rage.

Hereon did Satan make an entrance into one of the principal parts of his eternal Torments, in that furious self-maceration which he is given up unto on the consideration of his defeat and disappointment. Absolute Power he alwaies feared, and what it would produce; for he *believes that, and trembles*. But against any other way he thought he had secured himself. It lyeth plain to every understanding, what shame, confusion, and self-revenge, the proud *Apostate* was cast into upon this holy righteous disappointment of his design; whereas he had alwaies promised himself to carry his cause, or at least to put God to act in the destruction of his Dominion, by meer Omnipotent Power, without regard unto any other Properties of his Nature. To find that which he contrived for the destruction of the Glory of God, the disappointment of his ends in the Creation of all things, and the eternal Ruine of Mankind, to issue in a more *glorious Exaltation* of the holy Properties of the Divine Nature, and an unspeakable Augmentation of Blessedness unto Mankind itself, is the highest aggravation of his eternal torments. This was a work every way becoming the Infinite Wisdom of God.

9. Whereas there are *three distinct Persons* in the Holy Trinity, it became the Wisdom of God, that *the Son, the second Person*, should undertake this work, and be incarnate. I shall but sparingly touch on this *glorious Mystery*. For as unto the reason of it, it is absolutely resolved into the *Infinite Wisdom* and soveraign Counsel of the Divine Will. And all such things

things are the Objects of an Holy Admiration, not *curiously* to be enquired into. To intrude ourselves into the things *which we have not seen*, that is, which are not revealed in those concernments of them which are *not revealed*, is not unto the advantage of Faith in our edification. But as unto what is declared of them, either immediately and directly, or by their *Relation* unto other known Truths, we may meditate on them unto the improvement of Faith and Love towards God. And some things are thus evident unto us in this Mystery.

1. We had by sin lost *the Image of God*, and thereby all gracious acceptance with him, all interest in his Love and Favour. In our recovery, as we have declared, this *Image* is again to be restored unto us, or we are to be renewed *into the likeness of God*. And there was a condecency unto *Divine Wisdom*, that this work should in a peculiar manner be effected by him who is the *essential Image* of God, that is, the Father. This as we have formerly shewed, was the Person of the Son. Receiving his personal subsistence, and therewithal, the Divine Nature with all its essential Properties from the Father by eternal generation, he was thereon the *express Image of his Person*, and the brightness of his Glory. Whatever is in the Person of the Father, is in the Person of the Son, and being all received from the Father, he is his essential Image. And one end of his Incarnation was that he might be the *Representative Image* of God unto us. Whereas therefore in the work of our recovery, the *Image* of God should be restored in us, there was a condecency that it should be done by him who was the essential Image of God. For it consists in the communication of the effects and likeness of the same Image unto us, which was essentially in himself.

2. We were by Nature the *Sons of God*. We stood in relation

lation of Sons unto him by vertue of our Creation, the Communication of his Image and Likeness, with the preparation of an Inheritance for us. On the same accounts the *Angels* are frequently called the *Sons of God*. This Title, this Relation unto God, we utterly lost by sin, becoming *Aliens from him*, and Enemies unto him. Without a recovery into this estate we cannot be restored, nor brought unto the enjoyment of God. And this cannot be done but by *Adoption*. Now it seems convenient unto Divine Wisdom, that he should recover our *Son-ship* by *Adoption*, who was himself the *essential* and *eternal Son of God*.

3. The sum of what we can comprehend in this great mystery ariseth from the consideration of the *Order* of the Holy Persons of the Blessed Trinity in their operations. For their *Order* hereindoth follow that of their subsistence. Unto this great work there are peculiarly required, *Authority*, *Love* and *Power*, all directed by Infinite *Wisdom*. These originally reside in the *Person of the Father*, and the acting of them in this matter is constantly ascribed unto him. He *sent the Son*; as he *gives the Spirit*, by an act of Sovereign Authority. And he sent the Son from his eternal *Love*; he loved the World, and sent his Son to die. This is constantly assigned to be the effect of the Love and Grace of the *Father*. And he wrought in Christ, and he works in us, with respect unto the End of this Mystery, with the *exceeding greatness of his Power*, *Ephes. 1. 18*. The Son who is the second Person in the *Order of subsistence*, in the *Order of operation* puts the whole *Authority*, *Love* and *Power* of the Father in execution. This *Order of subsistence* and operation thereon, is expressly declared by the Apostle, *1 Cor. 8. 6*. *Unto us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things, and we by him*. The Father is the Original Fountain and Spring, &c,
from

from whom, whose Original Authority, Love, Goodness and Power, are all these things. That expression of *from him*, peculiarly denotes the eternal original of all things. But how are this Authority, Goodness, Love and Power in the Father, whence all these things spring and arise, made *effectual*, how are their effects wrought out and accomplished? *There is one Lord, even Jesus Christ*, a distinct Person from the Father, *by whom* are all things. He works in the order of his subsistence, to execute, work and accomplish all that originally proceedeth from the Father. By the Holy Spirit, who is the third Person in order of subsistence, there is made a *perfecting Application* of the whole unto all its proper ends.

Wherefore this work of our Redemption and Recovery, being the especial effect of the *Authority, Love and Power* of the Father, it was to be *executed* in and by the *Person of the Son*; as the application of it unto us is made by the Holy Ghost. Hence it became not the *Person of the Father* to *assume our Nature*; it belonged not thereunto in the order of Subsistence and Operation in the Blessed Trinity. The Authority, Love and Power whence the whole work proceeded, were his in a peculiar manner. But the *execution* of what Infinite Wisdom designed in them and by them, belonged unto another. Nor did this belong unto the Person of the Holy Spirit, who in order of Divine Operation following that of his Subsistence, was to perfect the whole work, in making *Application* of it unto the Church when it was wrought. Wherefore it was every way suited unto Divine Wisdom, unto the order of the Holy Persons in their Subsistence and Operation, that this work should be undertaken and accomplished in the *Person of the Son*. What is farther must be referred unto another world.

These are some few of those things wherein the *Infinite Wisdom* of God in this holy contrivance giveth forth some

rays of it self into enlightened minds, and truly humbled souls. But *how little a portion of it is heard by us*? How weak, how low are our conceptions about it? We cannot herein find out the Almighty unto perfection. No small part of the Glory of Heaven will consist in that comprehension which we shall have of the Mystery of the Wisdom, Love and Grace of God herein.

Howbeit we are with all *diligence* to enquire into it whilst we are here in the way. It is the very *center* of all glorious *Evangelical* Truths; not one of them can be understood, believed, or improved as they ought, without a due comprehension of their Relation hereunto; as we have shewed before.

This is that which the *Prophets of old* enquired into and after with all diligence, even the Mystery of God manifest in the flesh, with the Glory that ensued thereon, *1 Pet. i. i. i.* Yet had they not that Light to discern it by, which we have. The *least in the Kingdom of God*, as to the knowledge of this Mystery may be above the greatest of them. And ought we not to fear lest our sloth under the beams of the Sun should be condemned by their diligence in the twilight?

This the *Angels* bow down to look into, although their concerns therein were not equal to ours. But *Angels* are Angels, and *Prophets* were Prophets; we are a generation of *poor sinful men* who are little concerned in the Glory of God or our own Duty.

Is it not much to be lamented that many Christians content themselves with a very *superficiary* knowledge of these things? How are the Studies, the Abilities, the Time and Diligence of many excellent persons engaged in, and laid out about the *Works of Nature*, and the effects of Divine Wisdom and Power in them, by whom any endeavour to enquire in-

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to this glorious Mystery is neglected, if not despised? Alas, the Light of Divine Wisdom in the greatest works of Nature, holds not the proportion of the *meanest* Star unto the Sun in its full strength, unto that glory of it which shines in this Mystery of God manifest in the flesh, and the work accomplished thereby. A little time shall put an end unto the whole subject of their enquiries, with all the concernment of God and man in them for evermore. This alone is that which *fills up eternity*, and which although it be now with some as nothing, yet will shortly be *All*.

Is it not much more to be lamented, that many who are called Christians do even *despise these Mysteries*? some oppose them directly with *pernicious Heresies* about the Person of Christ, denying his Divine Nature, or the Personal Union of his two Natures, whereby the whole Mystery of *Infinite Wisdom* is evacuated and rejected. And some there are who though they do not deny the *Truth* of this Mystery, yet they both *despise* and *reproach* such as with any diligence endeavour to enquire into it. I shall add the words used on an alike occasion unto them who sincerely believe the Mysteries of the Gospel. *But ye Beloved building up your selves in your most holy Faith, praying in the Holy Ghost, keep your selves in the Love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.* And the due contemplation of this Mystery will certainly be attended with many spiritual advantages.

1. It will bring in *steadfastness in believing* as unto the especial concerns of our own souls; so as to give unto God the Glory that is his due thereon: This is the work, these are the Ends of *Faith*, *Rom. 5. 1, 2, 3, 4, 5.* We see how many Christians who are *sincere believers*, yet fluctuate in their minds with great uncertainties as unto their own state and condition. The principal reason of it, is because they are

unskilful in the Word of Righteousness, and so are Babes in a weak condition, as the Apostle speaks, *Heb. 5. 13.* This is the way of Spiritual Peace. When the soul of a Believer is able to take a view of the Glory of *the Wisdom of God*, exalting all the other holy Properties of his Nature in this great Mystery unto our Salvation, it will obviate all fears, remove all Objections, and be a means of bringing in *assured Peace* into the mind; which without a due comprehension of it, will never be attained.

2. The acting of Faith hereon, is that which is accompanied with its great Power to *change and transform the soul* into the Image and Likeness of Christ. So is it expressed by the Apostle, *2 Cor. 3. 18.* *We all with open face beholding as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord.* We all *beholding*; *κατοπτριζόμενοι*, not taking a transient glance of these things, but diligently inspecting them, as those do who through a Glass design a steady view of things at a distance: That which we are thus to behold by the continued actings of Faith in holy contemplation, is the *Glory of the Lord in the face of Jesus Christ*, as it is expressed, *Ch. 4. v. 6.* which is nothing but that *Mystery of Godliness*, in whose explanation we have been engaged. And what is the effect, of the *steady contemplation* of this Mystery by Faith? *μεταμορφούμεθα*, we are *changed*, made quite other creatures than we were, cast into the *form, figure, and Image* of Jesus Christ, the great design of all Believers in this World. Would we then be like unto Christ? would we bear the Image of the *Heavenly*, as we have borne the Image of the *Earthy*? is nothing so *detestable* unto us as the deformed Image of the Old Man, in all the lusts of the mind and of the flesh? is nothing so *amiable* and desirable as the Image of Christ and the Representation of God in him; this is the way, this is the means of attaining the end which we aim at.

3. Abound-

3. Abounding in this Duty is the most effectual means of freeing us in particular from the *shame and bane of Profession in Earthly mindedness*. There is nothing so unbecoming a Christian, as to have his mind alwaies exercised about, alwaies filled with thoughts of *Earthly things*. And according as mens *thoughts* are exercised about them, their *affections* are encreased and enflamed towards them. These things mutually promote one another, and there is a kind of *circulation* in them. Multiplied *thoughts* enflame *affections*, and enflamed *affections* encrease the number of *thoughts* concerning them. Nothing is more repugnant unto the whole life of Faith, nothing more obstructive unto the exercise of all Grace, than a prevalency of this frame of mind. And at this season in an especial manner it is visibly *preying* on the vitals of Religion. To abound in the contemplation of this Mystery, and in the exercise of Faith about it, as it is *diametrically* opposed unto this frame, so it will gradually cast it out of the soul. And without this we shall labour in the fire for deliverance from this pernicious evil.

4. And hereby are we prepared for the *enjoyment of Glory above*. No small part of that Glory consists in the eternal contemplation and adoration of the Wisdom, Goodness, Love and Power of God in this Mystery and the effects of it, as shall afterwards be declared.

And how can we better or otherwise be prepared for it, but by the implanting a sense of it on our minds by sedulous contemplation whilst we are in this world. God will not take us into Heaven, into the *Vision and Possession of heavenly Glory*, with our heads and hearts reaking with the thoughts and affections of earthly things. He hath appointed means to make us *meet for the Inheritance of the Saints in Light*, before he will bring us unto the enjoyment of it. And this is the principal way whereby he doth it. For hereby it is
that

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that we are *changed into the Image of Christ from Glory to*
Glory, and make the nearest approaches unto the eternal
fulness of it.

C H A P. XVIII.

The Nature of the Person of Christ, and the Hypostatical
Union of his Natures declared.

TH E Nature or *Constitution of the Person of Christ* hath
been commonly spoken unto, and treated of in the
Writings both of the Antient and Modern *Divines*. It is
not my purpose in this Discourse to handle any thing that
hath been so fully already declared by others. Howbeit to
speak *something* of it in this place, is necessary unto the pre-
sent work; and I shall do it in answer unto a double End or
Design.

1. To help those that believe, in the *Regulation of their*
thoughts about this Divine Person, so far as the Scripture
goeth before us. It is of great Importance unto our souls,
that we have *right conceptions* concerning him; not only in
general, and in opposition unto the *pernicious Heresies* of
them by whom his Divine Person, or either of his Natures
are denied; but also in those especial Instances wherein it is
the most ineffable Effect of Divine Wisdom and Grace. For
although the knowledge of him mentioned in the Gospel,
be not confined merely unto his *Person* in the constitution
thereof, but extends it self unto the *whole work of his Media-*
tion, with the design of Gods Love and Grace therein, with
our own Duty thereon; yet is this knowledge of his *Person*
the foundation of all the rest, wherein if we mistake or fail,
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our whole Building in the other parts of the knowledge of him will fall unto the ground. And although the saving knowledge of him is not to be obtained without especial Divine Revelation, *Matth.* 16. 17. or saving Illumination, *1 Joh.* 5. 20. nor can we know him perfectly, until we come where he is to behold his Glory, *1 John* 17. 24. yet are instructions from the Scripture of use to lead us into those farther degrees of the knowledge of him which are attainable in this life.

2. To manifest in particular how *ineffably distinct the Relation between the Son of God and the Man Christ Jesus*, is from all that Relation and Union which may be between God and Believers, or between God and any other creature. The want of a true understanding hereof, is the *fundamental Error* of many in our days. We shall manifest thereupon how *it pleased the Father that in him should all fulness dwell*, so that in all things *he might have the preeminence*, *Col.* 1. 18, 19. And I shall herein wholly avoid the curious enquiries, bold conjectures, and unwarrantable determinations of the *School-men* and some others. For many of them designing to *explicate* this Mystery, by exceeding the bounds of Scripture Light and sacred Sobriety, have *obscured* it. Endeavouring to render all things plain unto *Reason*, they have expressed many things *unsound as unto Faith*, and fallen into manifold contradictions among themselves. Hence *Aquinas* affirms that three of the waies of declaring the *Hypostatical Union* which are proposed by the *Master of the sentences*, are so far from *probable opinions*, as that they are *down-right Heresies*. I shall therefore confine my self in the explication of this Mystery unto the Propositions of Divine Revelation, with the just and necessary expositions of them.

What the Scripture represents of the *Wisdom of God* in this great work, may be reduced unto these four Heads. (1). The *Assumption* of our Nature into personal subsistence with the Son

Son of God. (2.) The *Union* of the two Natures in that single Person which is consequential thereon. (3.) The *Mutual Communication* of those distinct Natures the Divine and Humane by vertue of that Union. (4.) The *Enuntiations* or *Prædications* concerning the Person of Christ, which follow on that *Union* and *Communion*.

The first thing in the Divine Constitution of the Person of Christ as God and Man, is *Assumption*. That ineffable Divine Act I intend, whereby the Person of the Son of God, *assumed* our Nature, or took it into a personal subsistence with himself. This the Scripture expresseth sometimes *actively* with respect unto the Divine Nature acting in the Person of the Son, the Nature assuming; sometimes *passively* with respect unto the Humane Nature, the Nature *assumed*. The first it doth, *Heb. 2. 14, 16. Forasmuch as the Children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the Nature of Angels, but he took on him the seed of Abraham, Phil. 2. 6, 7. Being in the form of God, he took on him the form of a Servant;* and in sundry other places. The *Assumption*, the taking of our Humane Nature to be his own, by an ineffable act of his Power and Grace, is clearly expressed. And to take it to be his own, his own Nature, can be no otherwise but by giving it a *subsistence in his own Person*; otherwise his own Nature it is not, nor can be. Hence God is said to *purchase his Church with his own blood, Act. 20. 28.* That Relation and Denomination of *his own*, is from the single person of him whose it is. The latter is declared, *John 1. 14. The Word was made flesh, Rom. 8. 3. God sent his own Son in the likeness of sinful flesh, Gal. 4. 4. Made of a woman made under the Law, Rom. 1. 3. Made of the seed of David according to the flesh.* The eternal Word, the Son of God, was not *made flesh*, not made of a Woman, nor of the seed of David, by the *conversion of his substance*

Substance or nature into flesh, which implies a contradiction, and besides is absolutely destructive of the Divine Nature. He could no otherwise therefore be *made flesh*, or *made of a Woman*, but in that our Nature was *made his*, by his assuming of it to be his own. The *same Person* who before was not flesh, was not man, was made flesh as man, in that he took our Humane Nature to be his own.

This *ineffable act*, is the Foundation of the Divine Relation between the Son of God, and the man Christ Jesus. We can only adore the Mysterious Nature of it; *great is this Mystery of Godliness*. Yet may we observe sundry things to direct us in that Duty.

1. As unto *Original Efficiency*, it was the Act of the Divine Nature, and so consequently of the *Father, Son and Spirit*. For so are all outward Acts of God, the *Divine Nature* being the immediate Principle of all such operations. The Wisdom, Power, Grace and Goodness exerted therein are *essential Properties* of the Divine Nature. Wherefore the acting of them originally belongs *equally* unto each Person *equally* participant of that Nature. (2.) As unto *Authoritative* Designation, it was the Act of the Father. Hence is he said to *send his Son in the likeness of sinful flesh*, Rom 8. 3. Gal. 4. 4. (3.) As unto the *formation of the Humane Nature*, it was the peculiar Act of the Spirit, Luke 1. 35. (4.) As unto the *Term of the Assumption*, or the taking of our Nature unto himself, it was the peculiar Act of the Person of the Son. Herein as *Damascen* observes, the other persons had no concurrence, but only $\kappa\tau\iota\ \beta\acute{\epsilon}\lambda\eta\sigma\alpha\nu\ \kappa\iota\ \epsilon\upsilon\delta\omicron\upsilon\lambda\alpha\nu$, by *Counsel and Approbation*.

2. This *Assumption* was the only *immediate Act* of the Divine Nature on the Humane in the Person of the Son. All those that follow in *subsistence, sustentation*, with all others that are communicative, do ensue thereon.

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3. This *Assumption* and the *Hypostatical Union* are distinct and different in the formal Reason of them. *Assumption* is the *immediate Act* of the Divine Nature in the Person of the Son on the Humane; *Union* is *mediate* by vertue of that *Assumption*. (2.) *Assumption* is unto Personality; it is that Act whereby the Son of God and our Nature became one Person. *Union* is an Act or Relation of the Natures subsisting in that one Person. (3.) *Assumption* respects the *acting* of the Divine, and the *passion* of the Humane Nature, the one *assumeth*, the other is *assumed*. *Union* respects the *mutual Relation* of the Natures unto each other. Hence the Divine Nature may be said to be *united* unto the Humane, as well as the Humane unto the Divine; but the Divine Nature cannot be said to be *assumed*, as the Humane is. Wherefore *Assumption* denotes the *acting* of the one Nature, and the *passion* of the other, *Union* the *mutual Relation* that is between them both.

These things may be safely affirmed, and ought to be firmly believed, as the sense of the Holy Ghost in those expressions; *He took on him the seed of Abraham; he took on him the form of a servant*; and the like. And who can conceive the condescension of Divine Goodness, or the actings of Divine Wisdom and Power therein!

2. That which followeth hereon is the *Union* of the two Natures in the same Person, or the *Hypostatical Union*. This is included and asserted in a multitude of Divine Testimonies, *Isa. 7. 14. Behold a Virgin shall conceive and bear a Son and shall call his name Immanuel*, as *Matth. 1. 23.* He who was conceived and born of the Virgin was *Immanuel*, or God with us; that is, God manifest in the flesh, by the Union of his Natures in the same Person, *Isa. 9. 6. To us a Child is born, to us a Son is given, and his name shall be called Wonderful, Counsellour, the mighty God, the everlasting Father, the Prince*
of

of Peace. That the same Person should be the *mighty God*, and a *Child born*, is neither conceiveable, nor possible, nor can be true, but by the *Union* of the Divine and Humane Natures in the same Person. So he said of himself, *before Abraham was I am*, *John* 8. 58. That he, the same Person who then spake unto the *Jews*, and as a man was little more than *thirty years of Age*, should also be *before Abraham*, undeniably confirms the Union of another Nature in the same Person with that wherein he spake those words, and without which they could not be true. He had not only another Nature which did exist *before Abraham*, but the same individual Person who then spake in the Humane Nature, did then exist. See to the same purpose, *John* 1. 14. *Acts* 20. 28. *Rom.* 9. 5. *Col.* 2. 9. 1 *John* 3. 16.

This *Union* the Antient Church affirmed to be made *ἀτρεπῶς*, without any change in the Person of the Son of God, which the Divine Nature is not subject unto; *ἀδιαρέτως*, with a distinction of Natures, but without any division of them by separate subsistences; *ἀσυγχύτως*, without mixture or confusion; *ἀχρεῖως*, without separation or distance. And *ὑποσώδῳς*, substantially, because it was of two Substances or Essences in the same Person, in opposition unto all accidental Union, as the fulness of the Godhead dwelt in him bodily.

These expressions were found out and used by the Antient Church, to prevent the fraud of those who corrupted the Doctrine of the Person of Christ, and (as all of that sort ever did, and yet continue so to do) obscured their pernicious sentiments under ambiguous expressions. And they also made use of sundry terms which they judged significant of this great Mystery, or the Incarnation of the Son of God. Such are *ἐνδεδυκέναι*, Incarnation, *ἐνσωμάτωσις*, embodying, *ἐνανθρώπησις*, inhumanation, *ἡ θεοποιτὴν ἐκδημιᾶ*, ἡ παρουσία, ἡ σινογραφία, to the same purpose, *ἡ διὰ σαρκὸς ἐμμεῖα*, his con-

versation in or by the flesh, ἡ διὰ ἀνθρώπου φανέρωσις, his manifestation by Humanity, ἡ ἔλευσις, the Advent, ἡ κένωσις, the exinanition, or humiliation, ἡ τῷ Χριστῷ ἐπιφάνεια, the appearance or manifestation of Christ, ἡ συνπατάβασις, the condescension. Most of these expressions are taken from the Scripture, and are used therein with respect unto this Mystery, or some concerns of it. Wherefore as our Faith is not confined unto any one of these words or terms, so as that we should be obliged to believe not only the things intended, but also the manner of its expression in them, so, so far as they explain the thing intended according unto the mind of the Holy Ghost in the Scripture, and obviate the senses of men of corrupt minds, they are to be embraced and defended as useful helps in teaching the Truth.

That whereby it is most usually declared in the Writings of the Antients, is *χάρις ἐνώσεως*, *gratia unionis*, the grace of Union; which form of words some manifesting themselves strangers unto, do declare how little conversant they are in their Writings. Now it is not any *habitual* inherent grace residing *subjectively* in the Person or Humane Nature of Christ that is intended, but things of another nature.

1. The Cause of this Union is expressed in it. This is the free grace and favour of God towards the man Christ Jesus, predestinating, designing, and taking him into *actual Union* with the Person of the Son, without respect unto, or foresight of any precedent dignity or merit in him, 1 Pet. 1. 20.

Hence is that of Austin, *Ea gratia fit ab initio fidei suæ homo quicumque Christianus, qua gratia homo ille ab initio factus est Christus. De Prædest. Sanct. cap. 15.* For whereas all the inherent grace of the Humane Nature of Christ, and all the holy Obedience which proceeded from it, was consequent in order of Nature unto this Union, and an effect of it, they could in no sense be the *meritorious* or procuring causes of it; it was of grace.

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2. It is used also by many and designed to express the peculiar Dignity of the Humane Nature of Christ. This is that wherein no creature is participant, nor ever shall be unto eternity. This is the fundamental Priviledg of the *Humane Nature of Christ*, which all others, even unto his eternal Glory, proceed from, and are resolved into.

3. The *Glorious Meetness* and Ability of the Person of Christ, for and unto all the Acts and Duties of his Mediatory Office. For they are all resolved into the *Union of his Natures* in the same Person, without which not one of them could be performed unto the Benefit of the Church. And this is that *Grace of our Lord Jesus Christ*, which renders him so glorious and amiable unto Believers. *Unto them that believe he is precious.*

The common prevalent expression of it at present in the Church is the *Hypostatical Union*; that is, the Union of the Divine and Humane Nature in the Person of the Son of God, the Humane Nature having no personality nor subsistence of its own.

With respect unto this *Union*, the Name of Christ is called *Wonderful*, as that which hath the Preheminence in all the effects of Divine Wisdom. And it is a singular effect thereof. There is no other Union in things Divine or Humane, in things Spiritual or Natural, whether substantial or accidental, that is of the same kind with it, it differs *specifically* from them all.

The most glorious *Union* is that of the *Divine Persons* in the same Being or Nature; the Father in the Son, the Son in the Father, the Holy Spirit in them both, and both in him. But this is an *Union* of distinct Persons in the *Unity* of the same single Nature. And this I confess is *more glorious* than that whereof we treat. For it is in God absolutely, it is eternal, of his Nature and Being. But this *Union* we speak of, is
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not God, it is a creature, an effect of Divine Wisdom and Power. And it is different from it herein; inasmuch as that is of *many distinct Persons* in the same Nature, this is of *distinct Natures* in the same Person. That Union is *Natural*, Substantial, Essential, in the same Nature; this as it is not accidental, as we shall shew, so it is not properly *substantial*, because it is not of the same Nature, but of divers in the same Person, remaining distinct in their essence and substance, and is therefore peculiarly Hypostatical or Personal. Hence *Austin* feared not to say, that *Homo potius est in filio Dei, quam filius in Patre, De Trin. lib. 1. cap. 10.* But that is true only in this one respect, that the Son is not so in the Father as to become *one Person* with him. In all other respects it must be granted that the *In-being* of the Son in the Father, the *Union* between them, which is *natural, essential* and eternal, doth exceed this in Glory, which was a temporary, external Act of Divine Wisdom and Grace.

2. The most eminent *substantial* Union in things natural, is that of the *Soul and Body* constituting an individual Person. There is I confess some kind of *similitude* between this Union, and that of the different Natures in the Person of Christ; but it is not of the same kind or nature. And the *dissimilitudes* that are between them, are more and of greater importance, than those things are wherein there seems to be an agreement between them. For (1.) The *Soul and Body* are so united, as to constitute one *entire Nature*. The Soul is not Humane Nature, nor is the Body, but it is the consequent of their Union. Soul and Body are *essential parts* of Humane Nature, but *compleat* Humane Nature they are not but by vertue of their Union. But the Union of the Natures in the Person of Christ, doth not constitute a *new Nature* that either was not, or was not compleat before. Each Nature remains the same perfect compleat Nature after this Union.

Union. (2.) The Union of the Soul and Body doth constitute that Nature which is made essentially compleat thereby, a *new individual Person*, with a subsistence of its own, which neither of them was, nor had before that Union. But although the *Person of Christ* as God and man be constituted by this Union, yet his Person absolutely, and his *individual Subsistence* was perfect, absolutely antecedent unto that Union. He did not become a *new Person*, another Person than he was before, by vertue of that Union; only *that Person* assumed Humane Nature to it self to be its own, into personal subsistence. (3.) *Soul and Body* are united by an *external efficient Cause*, or the Power of God; and not by the Act of one of them upon another. But this Union is effected by that Act of the Divine Nature towards the Humane, which we have before described. (4.) *Neither Soul nor Body* have any personal subsistence before their Union. But the sole foundation of this Union was in this, that the *Son of God* was a self-subsisting Person from eternity.

3. There are *other Unions* in things *natural* which are by mixture or composition. Hereon something is produced, composed of various parts, which is not what any of them are. And there is a *conversion* of things, when one thing is substantially changed into another, as the *water* in the miracle that Christ wrought was *turned into wine*. But this Union hath no resemblance unto any of them. There is not a *μεσάζει*, a *mixture*, a contemperation of the Divine and Humane Natures into *one third Nature*, or the *conversion* of one into another. Such notions of these things some fancied of old. *Eutyches* supposed such a composition and mixture of the two Natures in the Person of Christ, as that the Humane Nature at least should lose all its essential Properties, and have neither understanding nor will of its own. And some of the *Arians* fancied a substantial change of that created
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Divine Nature which they acknowledged, into the Humane. But these Imaginations instead of professing Christ to be God and man, would leave him indeed neither God nor man; and have been sufficiently confuted. Wherefore the *Union* we treat of hath no similitude unto any such *Natural Union* as is the effect of composition or mutation.

4. There is an *artificial Union* wherewith some have illustrated this Mystery; as that of *Fire and Iron in the same Sword*. The Sword is one; the Nature of Fire and that of Iron different; and the acts of them distinct; the Iron cuts, the Fire burns; and the effects distinct; cutting and burning; yet is the Agent or Instrument but *one Sword*. Something of this Nature may be allowed to be spoken in way of allusion; but it is a weak and imperfect Representation of this Mystery on many accounts. For the *heat in Iron* is rather an accident than a substance, is separable from it; and in sundry other things diverts the mind from due apprehensions of this Mystery.

5. There is a *spiritual Union*, namely, of Christ and Believers; or of God in Christ and Believers, which is excellent and Mysterious, such as all other *Unions* in Nature are made use of in the Scripture to illustrate and represent. This some among us do judge to be of the *same kind* with that of the Son of God and the man Christ Jesus. Only they say they differ in degrees. The *eternal word* was so united unto the man Christ Jesus, as that thereby he was exalted inconceivably above all other men, though never so holy; and had greater communications from God than any of them. Wherefore he was on many accounts *the Son of God* in a peculiar manner, and by a communication of names is called God also. This being the opinion of *Nestorius* revived again in the days wherein we live, I shall declare wherein he placed the *Conjunction or Union of the two Natures of Christ*, whereby he constituted

two distinct Persons of the Son of God, and the Son of Man, as these now do, and briefly detect the vanity of it. For the whole of it consisted in the concession of sundry things that were true in particular, making use of the pretence of them, unto the *denial* of that wherein alone the true Union of the Person of Christ did consist.

Nestorius allowed the presence of the Son of God, with the man Christ Jesus, to consist in *five things*.

1. He said he was so present with him, *καὶ παρόντων*, or by *In habitation*, as a man dwells in an House or a Ship to rule it. He dwelt in him as *his Temple*. So he dwells in all that believe, but in him in a more especial manner. And this is true with respect unto that *fullness of the spirit* whereby God was with him and in him; as he is with and in all Believers, according unto the *measures* wherein they are made partakers of him. But this answers not that Divine Testimony; *that in him dwelt all the fulness of the Godhead bodily*, Col. 2. 9. *The fulness of the Godhead* is the entire Divine Nature. This Nature is considered in the Person of the Son, or eternal Word, for it was the word that was made flesh. And this could no otherwise dwell in him bodily, really, *substantially*, but in the Assumption of that Nature to be his own. And no sense can be given unto this Assertion to preserve it from *Blasphemy*; that the *fulness of the Godhead dwelleth in any of the Saints bodily*.

2. He allowed an especial Presence, *καὶ ἕτερον*, as some call it, that is, by such an *Union of Affections* as is between intimate friends. The soul of God rested alwaies in that man; in him was he well pleased, and he was wholly given up in his *Affections* unto God. This also is true; but there is that which is no less true that renders it useless unto the pretensions of *Nestorius*. For he allowed the Divine Person of the Son of God. But whatever is spoken of this nature con-

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cerning the Love of God unto the man Christ Jesus, and of his Love to God, it is the *Person of the Father* that is intended therein; nor can any one Instance be given where it is capable of another interpretation. For it is still spoken of with reference unto the work that he was sent of the Father to accomplish, and his own delight therein.

3. He allowed it to be κατ' ἀξίαν, *by way of Dignity and Honour*. For this conjunction is such, as that whatever Honour is given unto the Son of God, is also to be given unto that Son of man. But herein to recompence his *Sacriledge* in taking away the *Hypostatical Union* from the Church, he would introduce *Idolatry* into it. For the Honour that is due unto the Son of God, is Divine, Religious, or the owning of all essential Divine Properties in him, with a due subjection of soul unto him thereon. But to give *this Honour* unto the man Christ Jesus, without a supposition of the subsistence of his Humane Nature in the Person of the Son of God, and solely on that account, is highly Idolatrous.

4. He asserted it to be κατὰ ταυτοβελίαν, or on the account of the consent and agreement that was between the Will of God, and the Will of the man Christ Jesus. But no other Union will thence ensue, but what is between God and the *Angels* in Heaven; in whom there is a perfect compliance with the Will of God in all things. Wherefore if this be the foundation of this Union, he might be said to take on him the *Nature of Angels*, as well as the *seed of Abraham*, which is expressly denied by the Apostle, *Heb. 2. 16, 17.*

5. Καθ' ὁμωνυμίαν, by an *equivocal Denomination*, the name of the one Person, namely, of the Son of God, being accommodated unto the other, namely, the Son of man. So they were called Gods unto whom the Word of God came. But this no way answers any one Divine Testimony, wherein the Name of God is assigned unto the Lord Christ, as those

those wherein God is said to lay down his life for us, and to purchase his Church with his own blood, to come and be manifest in the flesh, wherein no Homonymy or æquivocation can take place. By all these waies he constituted a separable accidental Union, wherein nothing in kind but in degree only was peculiar unto the man Christ Jesus.

But all these things so far as they are true belong unto the third thing to be considered in his Person, namely, the *Communion*, or mutual Communication of the distinct Natures therein. But his *Personal Union* consists not in any of them, nor in all of them together. Nor do they answer any of the multiplied Testimonies given by the Holy Ghost unto this *Glorious Mysteries*. Some few of them may be mentioned.

The Word was made flesh, John 1. 14. There can be but two senses of these words. (1.) That the word ceased to be what it was, and was substantially *turned into flesh*. (2.) That continuing to be what it was, it was made to be also what before it was not. The first sense is destructive of the Divine Being, and all its essential Properties. The other can be verified only herein, that the Word took that flesh, that is, our Humane Nature to be his own, his own Nature wherein he was made flesh, which is that we plead for. For this assertion that the Person of the Son took our Nature to be his own, is the same with that of the Assumption of the Humane Nature into personal subsistence with himself. And the waies of the presence of the Son of God with the man Christ Jesus before mentioned, do express nothing in answer unto this Divine Testimony, that *the Word was made flesh*.

Being in the form of God he took on him the form of a Servant, and became obedient, Phil. 2. 7, 8. That by his being in the form of God, his participation in and of the same Divine Nature with the Father is intended, these men grant.

And that herein he was a *Person* distinct from him *Nestorius* of Old acknowledged, though it be by ours denied. But they can fancy no distinction that shall bear the Denomination and *Relation of Father and Son*, but all is inevitably included in it, which we plead for under that name. This *Person took on him the form of a servant*; that is, the Nature of man in the condition of a servant. For it is the same with his being made of a Woman, made under the Law; or taking on him the seed of *Abraham*. And this *Person* became obedient. It was in the Humane Nature in the form of a servant wherein he was obedient. Wherefore that Humane Nature was the Nature of that *Person*, a Nature which he took on him and made his own, wherein he would be obedient. And that the Humane Nature is the Nature of the *Person* of him who was in the form of God, is that *Hypostatical Union* which we believe and plead for.

To us a Son is given, to us a Child is born, and he shall be called the Mighty God, Isa. 9. 6. The Child and the Mighty God are the same *Person*, or he that is *born a Child* cannot be rightly called *the Mighty God*. And the truth of many other expressions in the Scripture hath its sole foundation in this *Hypostatical Union*. So the Son of God took on him the seed of *Abraham*, was made of a *Woman*, did partake of *flesh and blood*, was manifest in the *flesh*, that he who was born of the blessed Virgin, was before *Abraham*, that he was made of the seed of *David* according to the flesh, whereby God purchased the Church with his own blood, are all spoken of one and the same *Person*, and are not true but on the account of the Union of the two Natures therein. And all those who plead for the accidental *Metaphorical Union*, consisting in the Instances before mentioned, do know well enough that the true Deity of our Lord Jesus Christ is opposed by them.

3. Concurrent with and in part consequent unto this Union is the communion of the distinct Natures of Christ hypostatically united. And herein we may consider (1.) What is peculiar unto the Divine Nature : (2.) What is common unto both.

1. There is a threefold *Communication* of the Divine Nature unto the Humane in this *Hypostatical Union*. (1.) Immediate in the Person of the Son. This is *Subsistence*. In it self it is *ἀντικεινόν*, that which hath not a *Subsistence* of its own, which should give it *individuation* and distinction from the same Nature in any other Person. But it hath its *Subsistence* in the Person of the Son, which thereby is its own. The Divine Nature as in that Person is its *suppositum*. (2.) By the Holy Spirit he filled that Nature with an *All-fulness* of habitual grace, which I have at large explained elsewhere. (3.) In all the Acts of his Office, by the Divine Nature he communicated *worth and dignity* unto what was acted in and by the Humane Nature.

For that which some have for a long season troubled the Church withal, about such a *real communication of the Properties of the Divine Nature unto the Humane*, which should neither be a *transfusion* of them into it, so as to render it the subject of them ; nor yet consist in a *reciprocal Denomination* from their mutual In-being in the same subject, it is that which neither themselves do, nor can any other well understand.

Wherefore concerning the *Communion* of the Natures in this personal Union, three things are to be observed, which the Scripture, Reason, and the antient Church do all concur in.

1. *Each Nature* doth preserve its own natural, essential properties entirely unto, and in it self ; without mixture, without composition or confusion, without such a *real Communi-*

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munication of the one unto the other, so as that the one should become the subject of the properties of the other. The *Deity* in the abstract is not made the *Humanity*, nor on the contrary. The *Divine Nature* is not made *temporary*, finite, limited, subject to passion or alteration by this Union; nor is the *Humane Nature* rendred *immense*, *infinite*, omnipotent. Unless this be granted, there will not be two Natures in Christ, a Divine and an Humane; nor indeed either of them, but somewhat else, composed of both.

2. *Each Nature operates in him according unto its essential Properties.* The Divine Nature knows all things, upholds all things, rules all things, acts by its presence every where; the Humane Nature was *born*, yielded Obedience, died and rose again. But it is the same Person, the same Christ that acts all these things, the one Nature being his, no lesse than the other. Wherefore,

3. *The perfect compleat work of Christ in every act of his Mediatory Office, in all that he did as the King, Priest and Prophet of the Church, in all that he did or suffered, in all that he continueth to do for us, in or by vertue of whether Nature soever it be done or wrought, is not to be considered as the act of this or that Nature in him alone, but it is the act and work of the whole Person, of him that is both God and Man in one Person.* And this gives occasion unto that *variety of Enuntiations* which is used in the Scripture concerning him, which I shall name only and conclude.

1. Some things are spoken of the Person of Christ, where in the *Enuntiation* is verified with respect unto *one Nature* only. As the *Word was with God, and the Word was God, John 1. 1. Before Abraham was I am, John 8. 58. Upholding all things by the word of his Power, Heb. 1. 3.* These things are all spoken of the Person of Christ; but belong unto it on account of his Divine Nature. So is it said of him, *To us is a Child*

Child born, to us a Son is given, Isa. 9. 6. A man of Sorrows and acquainted with Grief, Isa. 53. 3. They are spoken of the *Person of Christ*, but are verified in *Humane Nature* only, and the *Person* on the account thereof.

2. Sometimes that is spoken of the *Person* which belongs not distinctly and originally unto either Nature, but doth belong unto him on the account of their *Union* in him, which are the most direct *Enuniations* concerning the *Person* of Christ. So is he said to be *the Head, the King, Priest and Prophet of the Church*; all which Offices he bears and performs the acts of them, not on the singular account of this or that Nature, but of the *Hypostatical Union* of them both.

3. Sometimes his *Person* being denominated from *one Nature*, the properties and acts of the other are assigned unto it. So they *crucified the Lord of Glory*. He is the Lord of Glory on the account of his *Divine Nature* only; thence is his *Person* denominated, when he is said to be crucified, which was in the *Humane Nature* only. *So God purchased his Church with his own Blood, Acts 20. 28.* The denomination of the *Person* is from the *Divine Nature* only; he is *God*; but the Act ascribed unto it, or what he did by his own blood, was of the *Humane Nature* only. But the purchase that was made thereby, was the work of the *Person*, as both God and man. So on the other side; *The Son of man who is in Heaven, Joh. 3. 13.* The denomination of the *Person* is from the *Humane Nature* only; *the Son of man*. That ascribed unto it was with the respect unto the *Divine Nature* only; *who is in Heaven*.

4. Sometimes the *Person* being denominated from *one Nature*, that is ascribed unto it which is common unto both; or else being denominated from both, that which is proper unto one only is ascribed unto him. See *Rom. 9. 4. Mat. 22. 42.*

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These kinds of Enuntiations the Antients expressed by *ἐναλλαγή*, *Alteration*, *ἀλλαιώσεις*, *Permutation*, *κοινωνία*, *Communion*, *τρόπος ἀντιδόσεως*, *the manner of mutual Position*, *κοινωνία ἰδιωμάτων*, *the communication of Properties*, and other the like expressions.

These things I have only mentioned, because they are commonly handled by others in their *Didactical* and *Polemical* Discourses concerning the Person of Christ; and could not well be here utterly omitted.

CHAP. XIX.

The Exaltation of Christ; with his present State and Condition in Glory during the continuance of his Mediatorial Office.

THE Apostle describing the great Mystery of Godliness, *God manifest in the flesh*; by several degrees of *ascent*, he carrieth it within the Vail, and leaves it there in *Glory*, *ἀνελήφθην ἐν δόξῃ*, *1 Tim. 3. 16.* God was manifest in the flesh, and *received up into Glory*. This *Assumption* of our Lord Jesus Christ into Glory, or his Glorious Reception in Heaven, with his state and condition therein, is a principal Article of the Faith of the Church, the great Foundation of its Hope and Consolation in this World. This also we must therefore consider in our Meditations on the Person of Christ, and the use of it in our Religion.

That which I especially intend herein, is his *present State in Heaven in the discharge of his Mediatorial Office* before the consummation of all things. Hereon doth the Glory of God
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and the especial concernment of the Church at present depend. For at the end of this dispensation he shall give up the Kingdom unto God, even the Father, or cease from the Administration of his Mediatorial Office & Power, as the Apostle declares, *1 Cor. 15. 24, 25, 26, 27.* Then cometh the end when he shall have delivered up the Kingdom unto God, even the Father, when he shall have put down all Rule, and all Authority and Power. For he must reign until he hath put all Enemies under his feet. The last Enemy that shall be destroyed is Death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself, be subject unto him that put all things under him, that God may be all in all.

All things fell by sin into an enmity unto the Glory of God, and the Salvation of the Church. The removal of this enmity, and the destruction of all Enemies, is the work that God committed unto his Son, in his Incarnation and Mediation, *Ephes. 1. 10.* This he was variously to accomplish in the Administration of all his Offices. The enmity between God and Us immediately, he removed by the blood of his Cross, whereby he made Peace, *Ephes. 2. 14, 15, 16.* Which Peace he continues and preserves by his Intercession, *Heb. 7. 26. 1 John 2. 2.* The enemies themselves of the Churches eternal welfare, namely, Sin, Death, the World, Satan and Hell, he subdues by his Power. In the gradual Accomplishment of this work; according as the Church of the Elect is brought forth in successive Generations, (in every one whereof the same work is to be performed) he is to continue unto the end and consummation of all things. Until then, the whole Church will not be saved, and therefore his work not be finished. He will not cease his work whilst there is one

of his Elect to be saved, or one *enemy* to be subdued. He shall not faint nor give over until he hath sent forth Judgment unto victory.

For the discharge of this work, he hath a *Sovereign Power* over all things in Heaven and Earth committed unto him. Herein he doth and must reign. And so absolutely is it vested in him, that upon the ceasing of the exercise of it, *He himself* is said to be made *subject unto God*. It is true, that the Lord Christ in his Humane Nature is alwaies *less* then, or *inferiour* unto God, even the Father. In that sense he is in *subjection* unto him now in Heaven. But yet he hath an *actual exercise* of Divine Power, wherein he is absolute and supreme. When this *ceaseth*, he shall be *subject unto the Father* in that Nature, and *only* so. Wherefore when this work is perfectly fulfilled and ended, then shall all the *Mediatory Actings* of Christ cease for evermore. For God will then have compleatly finished the whole design of his Wisdom and Grace, in the constitution of his Person and Offices, and have raised up and finished the whole fabrick of eternal Glory. Then will God *be all in all*. In his own immense Nature and Blessedness he shall not only be *All essentially* and *causally*, but *in All* also; he shall *immediately be All in and unto us*.

This state of things, When God shall *immediately be All in All*, we can have no just comprehension of in this life. Some refreshing notions of it may be framed in our minds, from those apprehensions of the *Divine Perfections* which reason can attain unto; and their suitableness to yield eternal Rest, Satisfaction and Blessedness in that enjoyment of them, whereof our Nature is capable. Howbeit of these things in particular, the *Scripture* is silent; however it testifies our eternal Reward and Blessedness to consist alone in the enjoyment of God.

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But there is *somewhat else* proposed as the immediate object of the Faith of the Saints at present, as unto what they shall enjoy upon their departure out of this world. And Scripture Revelations extend unto the state of things unto the end of the world, and no longer.

Wherefore Heaven is now principally represented unto us as the place of the Residence and *Glory of Jesus Christ in the Administration of his Office*; and our Blessedness to consist in a participation thereof, and communion with him therein. So he payes for all them who are given him of his Father, *that they may be where he is to behold his Glory, Joh. 17. 24.* It is not the *Essential Glory* of his Divine Person that he intends, which is absolutely the same with that of the Father: But it is a *Glory that is peculiarly his own*; a Glory which the Father hath given him, because he loved him. *My Glory which thou gavest me, for thou lovedst me.* Nor is it merely the glorified state of his Humane Nature that he intendeth; as was before declared in the consideration of the fifth verse of this chapter, where he prayeth for this Glory. However this is not excluded. For unto all those that love him, it will be no small portion of their blessed refreshment, to behold that *individual Nature* wherein he suffered for them, undergoing all sorts of reproaches, contempts and miseries, now unchangeably stated in incomprehensible Glory. But the *Glory which God gives unto Christ*, in the phrase of the Scripture, principally is the Glory of his *Exaltation in his Mediatorial Office*. It is the *All-Power* that is given him in Heaven and Earth; the *Name that he hath above every Name*, as he sits on the right hand of the Majesty on high. In the beholding and contemplation hereof, with holy Joy and Delight, consists no small part of that Blessedness and Glory which the Saints above at present enjoy, and which all others of them shall so do who depart this life before the consum-

mation of all things. And in the due consideration hereof consists a great part of the exercise of that *Faith*, which is the evidence of things not seen, and which by making them *present* unto us, supplies the room of *sight*. This is the ground whereon our *Hope doth anchor*; namely, the things *within the veil*, Heb. 6. 19. which directs us unto the *Temple Administration* of the Mediatory Office of Christ. And it is for the strengthening of our Faith and Hope in God through him; that we do, and that we ought to enquire into these things.

The consideration of the *present State of Christ in Heaven*, may be reduced unto three Heads.

1. The *Glorification of his Humane Nature*; what it hath in common with, and wherein it differs in kind from the Glory of all Saints whatever.

2. His *Mediatory Exaltation*; or the especial Glory of his Person as Mediator.

3. The *Exercise and Discharge of his Office* in this State of things; which is what at present I shall principally enquire into. I shall not speak at all of the Nature of *Glorified Bodies*; nor of any thing that is common unto the *Humane Nature* of Christ, and the same Nature in glorified Saints; but only what is *peculiar* unto himself. And hereunto I shall premise one general Observation.

All perfections whereof *Humane Nature* is capable, abiding what it was in both the essential parts of it, Soul and Body, do belong unto the Lord Christ in his glorified state. To ascribe unto it what is inconsistent with its *Essence*, is not an *Assignment of Glory* unto its state and condition, but a *destruction* of its *Being*. To affix unto the *Humane Nature* *Divine* Properties, as *Ubiquity* or *Immensify*, is to deprive it of its own. The *Essence* of his Body, is no more changed, than that of his Soul. It is a fundamental Article of Faith, that he
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is in the *same Body in Heaven*, wherein he conversed here on Earth; as well as the *faculties of his rational soul* are continued the same in him. This is that *Holy Thing* which was framed immediately by the Holy Ghost in the *Womb of the Virgin*. This is that *Holy One* which when it was in the grave saw no corruption. This is *that Body* which was offered for us, wherein he bare our sins on the Tree. To fancy any such *change* in or of this Body by its Glorification, as that it should not continue *essentially* and *substantially* the same that it was, is to overthrow the Faith of the Church, in a principal Article of it. We believe that the very *same Body* wherein he suffered for us, without any alteration as unto its *Substance, Essence, or integral Parts*, and not another Body of an *ætherial, heavenly structure*, wherein is nothing of flesh, blood or bones, by which he so frequently testified the Faithfulness of God in his Incarnation, is still that *Temple* wherein God dwells, and wherein he administers in the Holy Place not made with hands. The *Body which was pierced* is that which *all Eyes* shall see and no other.

On this Foundation I willingly allow all *perfections* in the glorified Humane Nature of Christ, which are consistent with its real form and essence; I shall therefore only in some instances enquire into the present Glory of the Humane Nature of Christ, wherein it *differs either in kind or degree* from the Glory of all other Saints whatever. For even among them I freely allow different degrees in Glory, which the eternal Order of things, that is, the Will of God in the disposal of all things unto his own Glory, doth require.

1. There is that wherein the present Glory of the Humane Nature of Christ, differeth in *kind and nature*, from that which any other of the Saints are partakers of, or shall be so after the Resurrection. And this is;

1. The *Eternal Subsistence* of that Nature of his, in the Person
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of the Son of God. As this belongs unto its Dignity and Honour, so it doth also unto its *inherent-Glory*. This is and shall be eternally peculiar unto him, in distinction from, and exaltation above the whole Creation of God Angels and Men. Those by whom this is denied, instead of the glorious Name whereby God doth call him *Wonderful, Counsellour, the Mighty God*, &c. do call him *Itabod*, where is the Glory, or there is none that is peculiar unto him. But the Mystery hereof according unto our measure, and in answer unto our design we have already declared. And this Glory he had indeed in this World, from the first instant of his Incarnation or conception in the Womb. But as unto the *demonstration* of it, *he emptied himself*, and made himself of no Reputation under the form of a Servant. But now the Glory of it is illustriously displayed in the sight of all his Holy Ones. Some enquire whether the Saints in Heaven do perfectly comprehend the *Mystery of the Incarnation* of the Son of God. I do not well understand what is meant by *perfectly comprehend*. But this is certain, that what we have now by *Faith*, we shall have there by *Sight*. For as we *live* now by Faith, so shall we there by Sight. No finite creature can have an absolute comprehension of that which is infinite. We shall never search out the Almighty to perfection in any of his works of Infinite Wisdom. Wherefore this only I shall say; there is such a satisfactory evidence in Heaven, not only of the *Truth*, but also of the *Nature of this Mystery*, as that the Glory of Christ therein is manifest as an eternal Object of Divine Adoration and Honour. The enjoyment of Heaven is usually called the *Beatifical Vision*. That is, such an intellectual present view, apprehension and sight of God and his Glory, especially as manifested in Christ, as will make us *blessed* unto eternity. Wherefore in the contemplation of this Mystery doth a great part of our Blessedness consist.

And

And farther our thoughts cannot attain. This is that where-
in the *Glory of the Humane Nature of Christ*, doth essentially
excel and differ from that of any other blessed Creature what-
ever. And hereon other things do depend. For,

2. Hence the *Union of the Humane Nature of Christ unto
God*, and the Communications of God unto it, are of another
kind, than those of the blessed Saints. In these things, name-
ly, our *Union* with God, and his *Communications* unto us,
doth our Blessedness and Glory consist.

In this World Believers are united unto God by *Faith*.
It is by Faith that they cleave unto him with purpose of heart.
In Heaven it shall be by *Love*. Ardent Love with Delight,
Complacency and Joy, from a clear apprehension of Gods
infinite Goodness and Beauty now made present unto us,
now enjoyed by us, shall be the principle of our eternal
Adherence unto him and Union with him. His Communi-
cations unto us here, are by an *external efficiency of Power*.
He communicates of himself unto us in the effects of his
Goodness, Grace and Mercy, by the Operations of his Spi-
rit in us. Of the same kind will all the Communications of
the Divine Nature be unto us unto all Eternity. It will
be by what he *worketh in us* by his Spirit and Power. There
is no other way of the Emanation of vertue from God, unto
any Creature. But these things in Christ are of another Nature.
This Union of his Humane Nature unto God, is *immediate* in
the Person of the Son; ours is *mediate* by the Son as cloathed
with our Nature. The way of Communications of the Divine
Nature unto the Humane in his Person, is what we cannot com-
prehend; we have no Notion of it; nothing whereby it may
be illustrated. There is nothing equal to it, nothing like it
in all the Works of God. As it is a Creature it must subsist
in eternal dependance on God; neither hath it any thing but
what it receives from him. For this belongs essentially unto
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the Divine Nature, to be the only independant eternal Spring and Fountain of all Being and Goodness. Nor can *Omnipotency* it self exalt a Creature into any such condition, as that it should not alwaies and in all things depend absolutely on the Divine Being. But as unto the way of the *Communications* between the Divine and Humane Nature in the Personal Union, we know it not. But whether they be of Life, Power, Light or Glory, they are of another kind, than that whereby we do or shall receive all things. For all things are given unto us, are wrought in us, as was said, by an *external efficiency of Power*. The glorious immediate Emanations of vertue from the Divine unto the Humane Nature of Christ, we understand not. Indeed the actings of Natures of different kinds, where both are *finite* in the same Person one towards the other, is of a difficult apprehension. Who knows how directive Power and Efficacy proceeds from the Soul, and is communicated unto the Body, unto every the least minute action, in every member of it; so as that there is no distance between the direction and the action, or the accomplishment of it; or how on the other hand the soul is affected with sorrow or trouble in the moment wherein the Body feeleth pain, so as that no distinction can be made between the Body's sufferings, and the Soul's sorrow? How much more is this mutual Communication in the *same Person of divers Natures* above our comprehension, where one of them is absolutely *infinite*? Somewhat will be spoken to it afterwards. And herein doth this eternal Glory differ from that of all other glorified creatures whatever. And

3. Hence the *Humane Nature of Christ*, in his Divine Person, and together with it, is the Object of all *Divine Adoration* and Worship, Rev. 5. 13. All Creatures whatever do for ever ascribe *Blessing, Honour, Glory and Power, unto the Lamb*, in the same manner as unto him who sits on the Throne.

Throne. This we have declared before. But no other Creature either is, or ever can be exalted into such a condition of Glory, as to be the Object of any Divine Worship, from the meanest Creature which is capable of the performance of it. Those who ascribe Divine or Religious Honour unto the Saints or Angels, as is done in the *Church of Rome*, do both rob Christ of the principal flower of his imperial Crown, and Sacrilegiously attempt to adorn others with it, which they abhor.

4. The *Glory that God designed to accomplish in and by him*, is now made evident unto all the Holy Ones that are about the Throne. The great design of the Wisdom and Grace of God from Eternity, was to declare and manifest all the Holy Glorious Properties of his Nature, in and by Jesus Christ. And this is that wherein he will acquiesce, with which he is well pleased. When this is fully accomplished, he will use no other way or means for the manifestation of his Glory. Herein is the End and Blessedness of all.

Wherefore the principal work of Faith whilst we are in this World, is to behold this *Glory of God*, as so represented unto us in Christ. In the exercise of Faith herein, is our conformity unto him carried on unto perfection, 2 Cor. 3. 18. And unto this End, or that we may do so, he powerfully communicates unto our minds a *saving internal Light*, without which we can neither behold his Glory, nor give Glory unto him. *He who commanded Light to shine out of Darkness, shines into our Hearts to give us the Light of the Knowledge of his Glory in the face of Jesus Christ*, 2 Cor. 4. 6. The End I say why God communicates a spiritual supernatural Light unto the minds of Believers, is that they may be able to discern the Manifestation and Revelation of his Glory in Christ; which is hid from the World, Ephes. 1. 17, 18, 19. Col. 2. 2. Howbeit, whilst we are here, we see it but *darkly as in a*

Glass; it is not evident unto us in its own luster and beauty. Yea the remainder of our darkness herein, is the cause of all our Weakness, Fears and Disconsolations. Want of a steady view of this Glory of God, is that which exposeth us unto impressions from all our temptations. And the light of our minds therein, is that whereby we are changed and transformed into the likeness of Christ.

But in *Heaven* this is conspicuously and gloriously manifest unto all the Blessed Ones that are before the Throne of God. They do not behold it by *Faith* in various degrees of *light*, as we do here below. They have not apprehensions of some Impressions of Divine Glory on the Person of Christ and the Humane Nature therein, with the work which he did perform, which is the utmost of our attainment. But they behold *openly* and *plainly* the whole Glory of God, all the Characters of it, illustriously manifesting themselves in him, in what he is, in what he hath done, in what he doth. Divine Wisdom, Grace, Goodness, Love, Power, do all *shine forth* in him unto the contemplation of all his Saints in whom he is *admired*. And in the *Vision* hereof consists no small part of our eternal Blessedness. For what can be more satisfactory, more full of glory unto the souls of Believers, than clearly to comprehend the Myllery of the Wisdom, Grace, and Love of God in Christ? This is that which the *Prophets* at a great distance enquired diligently into; that which the *Angels* bow down to look towards; that whose declaration is the Life and Glory of the Gospel. To behold in one view the Reality, the Substance of all that was *typified* and represented by the beautiful fabrick of the *Tabernacle* and *Temple* which succeeded in the room thereof; of all the Utensils of them, and services performed in them; all that the Promises of the Old Testament did contain, or the Declarations of the New; as it is the most satisfactory, blessed and

and glorious state that by the present light of Faith we can desire or long for, so it evidenceth a glory in Christ of another kind and nature, than what any creature can be participant in. I shall therefore state it unto our consideration with some few Observations concerning it.

1. Every Believer seeth here in this life, an Excellency, a Glory in the Mystery of God in Christ. They do so in various degrees, unless it be in times of Temptation, when any of them walk in Darkness, and have no Light. The view and prospect hereinto is far more clear, and accompanied with more evidence in some than in others, according unto the various degrees of their Faith and Light. The *Spiritual Sight* of some is very weak, and their views of the Glory of God in Christ are much obscured with inevidence, darkness and instability. This in many is occasioned by the weakness of their natural Ability, in more by spiritual sloth and negligence, in that they have not *habitually exercised their senses to discern Good and Evil*, as the Apostle speaks, Heb. 5. 14. Some want instruction, and some have their minds corrupted by false Opinions. Howbeit, all true Believers have the *eyes of their understanding opened*, to discern in some measure the Glory of God as represented to them in the Gospel. Unto others it is foolishness; or they think there is that darkness in it whereunto they cannot approach. But all the darkness is in themselves. This is the distinguishing Property and Character of saving Faith; it beholds the Glory of God in the face of Jesus Christ; it makes us to discern the manifestation of the Glory of God in Christ, as declared in the Gospel.

2. Our Apprehension of this Glory is the spring of all our Obedience, consolation and hope in this world. Faith discovering this manifestation of the Glory of God in Christ, en-

gageth the soul unto universal Obedience, as finding therein abundant reason for it, and encouragement unto it. Then is Obedience truly *Evangelical*, when it ariseth from this acting of Faith, and is thereon accompanied with liberty and gratitude. And herein is laid all the foundation of our consolations for the present, and hope for the future. For the whole security of our present and future condition depends on the Actings of God towards us, according as he hath manifested himself in Christ.

3. From the exercise of Faith herein, doth *Divine Love*, Love unto God proceed; therein alone is it enlivened and enflamed. On these apprehensions doth a believing soul cry out, *How great is his Goodness? how great is his Beauty?* God in Christ reconciling the world unto himself, is the only object of Divine Love. Under that representation of him alone, can the soul cleave unto him with ardent Love, constant Delight, and intense Affections. All other notions of Love unto God in sinners, as we are all, are empty fancies. Wherefore,

4. All Believers are, or should be conversant in their minds about these things, with longings, expectations and desires after nearer *Approaches* unto them, and enjoyments of them. And if we are not so, we are *earthly*, carnal and unspiritual. Yea the want of this frame, the neglect of this Duty, is the sole cause why many Professors are so *carnal* in their minds, and so worldly in their conversations. But this is the state of them who live in the due exercise of Faith. This they pant and breath after; namely, that they may be delivered from all darkness, unstable thoughts, and imperfect apprehensions of the Glory of God in Christ. After these things do those who have received the *first fruits of the Spirit*, groan within themselves. This Glory they would *behold with open face*, not as at present in a *Glass*, but in its own beauty. What do we

we want? what would we be at? what do our souls desire? is it not that we might have a more full, clear, stable, comprehension of the Wisdom, Love, Grace, Goodness, Holiness, Righteousness and Power of God, as declared and exalted in Christ unto our Redemption and eternal Salvation? To see the Glory of God in Christ, to understand his Love unto him, and valuation of him, to comprehend his nearness unto God, all evidenced in his *Mediation*, is that which he hath promised unto us, and which we are pressing after. See *John* 17. v. 23, 24.

5. Heaven will satisfy all those desires and expectations: To have them fully satisfied, is Heaven and eternal Blessedness. This fills the souls of them who are already departed in the Faith, with *Admiration, Joy and Praises*. See *Rev.* 5. 9, 10, 11. Herein is the *Glory of Christ* absolutely of another kind and nature, than that of any other Creature whatever. And from hence it is, that our Glory shall principally consist in *Beholding his Glory*, because the whole Glory of God is manifested in him.

And by the way, we may see hence the *Vanity* as well as the *Idolatry* of them who would represent Christ in Glory, as the Object of our Adoration in *Pictures and Images*. They fashion *Wood or Stone* into the likeness of a man. They adorn it with colours and flourishes of Art, to set it forth unto the senses and fancies of *superstitious* Persons, as having a Resemblance of Glory. And when they have done, they *lavish Gold out of the bag*, as the Prophet speaks, in various sorts of supposed ornaments; such as are so only to the vainest sort of mankind; and so propose it as an *Image* or Resemblance of Christ in Glory. But what is there in it that hath the least respect thereunto, the least likeness of it? Nay, is it not the most effectual means that can be devised to divert the minds of men from *true and real* apprehensions of it? Doth
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it teach any thing of the *Subsistence of the Humane Nature of Christ in the Person of the Son of God*? Nay, doth it not obliterate all thoughts of it? What is represented thereby of the *Union of it unto God*, and the immediate Communications of God unto it? Doth it declare the *Manifestation of all the glorious Properties of the Divine Nature in him*? One thing indeed they ascribe unto it that is proper unto Christ, namely, that it is to be *adored and worshiped*, whereby they add *Idolatry* unto their folly. Persons who know not what it is to live by *Faith*, whose minds are never raised by Spiritual Heavenly Contemplations, who have no design in Religion but to gratify their *inward* superstition by their *outward* senses, may be pleased for a time, and ruined for ever by these delusions. Those who have real Faith in Christ, and Love unto him, have a more glorious Object for their exercise.

And we may hereby examine both our own *Notions of the state of Glory*, and our preparations for it, and whether we are in any measure *made meet for the Inheritance of the Saints of Light*. More grounds of this Trial will be afterwards suggested, these laid down may not be passed by. Various are the thoughts of men about the future state, the things *which are not seen*, which are eternal. Some rise no higher, but unto hopes of *escaping Hell*, or everlasting miseries when they die. Yet the Heathen had their *Elisian fields*, and *Mahomet* his sensual Paradise. Others have apprehensions of I know not what *glistering Glory* that will please and satisfy them they know not how, when they can be here no longer. But this state is quite of another Nature, and the blessedness of it is Spiritual and Intellectual. Take an instance in one of the things before laid down. The *Glory of Heaven*, consists in the full manifestation of Divine Wisdom, Goodness Grace, Holiness of all the Properties of the Nature of God in Christ. In the clear perception and constant contem-
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consists no small part of eternal Blessedness. What theⁿ are our present thoughts of these things? What Joy, what Satisfaction have we in the sight of them which we have by Faith through Divine Revelation? What is our desire to come unto the perfect comprehension of them? How do we like this Heaven? What do we find in our selves that will be eternally satisfied hereby? According as our desires are after them, such and no other are our desires of the true Heaven, of the Residence of Blessedness and Glory. Neither will God bring us unto Heaven whether we will or no. If through the ignorance and darkness of our minds, if through the earthliness and sensuality of our affections, if through a fulness of the world, and the occasions of it, if by the love of Life, and our present enjoyments, we are strangers unto these things, we are not conversant about them, we long not after them; we are not in the way towards their enjoyment. The present Satisfaction we receive in them by Faith, is the best evidence we have of an indefeasible Interest in them. How foolish is it to lose the *first fruits* of these things in our own souls, those entrances into Blessedness, which the contemplation of them through Faith would open unto us, and hazard our everlasting enjoyment of them, by an eager pursuit of an interest in perishing things here below. This, this is that which ruins the souls of most, and keeps the Faith of many at so low an ebb, that it is hard to discover any genuine working of it.

2. The *Glory of the Humane Nature* of Christ differs from that of the Saints after the *Resurrection*, in things which concern the *degrees* of it. For,

1. The Glory of his Body is the example and pattern of what they shall be conformed unto, *Phil. 3. 21. Who shall change our vile Body, that it may be fashioned like unto his Glorious Body, according to the working whereby he is able*

able even to subdue all things unto himself. Our Bodies were made *vile* by the entrance of sin. Thence they became Brothers to the Worms, and Sisters unto Corruption. To Death and the Grave with rottenness and corruption therein, they are designed. At the *Resurrection* they shall be new-framed, fashioned and moulded. Not only all the detriment and disadvantage they received by the entrance of sin shall be removed, but many additions of Glorious Qualifications which they had not in their primitive natural constitution shall be added unto them. And this shall be done by the *Almighty Power of Christ*; that working or exercise of it, whereby he is able to subdue all things unto himself. But of this state whereinto we shall be changed by the Power of Christ, his *own Body* is the pattern and example. A similitude of it is all that we shall attain unto. And that which is the *Idea* and exemplar in any state, is the Rule and Standard unto all others. Such is the Glory of Christ; ours consists in *conformity* thereunto; which gives him the Preheminence-

2. As the state of his Body is more glorious than ours shall be, so will that of his Soul in it self be made *appear* to be more excellent than what we are capable of. For that fulness of the Spirit without measure, and of all Grace which his Nature was capacitated for by vertue of the *Hypostatical Union*, doth now shine forth in all Excellency and Glory. The Grace that was in Christ in this world, is the same with that which is in him now in Heaven. The Nature of it was not changed, when he ceased to be *Viator*, but is only brought into a more glorious exercise now he is *Comprehensor*. And all his Graces are now made manifest, the vail being taken from them, and Light communicated to discern them. As in this world, he had unto the most neither form nor comeliness for which he should be desired, partly from the vail which was cast on his *inward Beauty*,
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from his *outward condition*, but principally from the darkness which was on their minds, whereby they were disabled to discern the glory of spiritual things; notwithstanding which, some then in the Light of Faith saw *his Glory*, as the *Glory of the only begotten of the Father, full of Grace and Truth*: So now the *Vail* is removed, and the *darkness* wholly taken away from the minds of the Saints; he is in the *Glory of his Graces* altogether lovely and desirable. And although the *Grace* which is in Believers, be of the same nature with that which is in Christ Jesus, and shall be changed into *Glory*, after the likeness of his, yet is it, and alwaies shall be incomprehensibly short of what dwells in him. And herein also doth his *Glory* gradually excel that of all other creatures whatever.

But we must here draw a *Vail* over what yet remains. For it doth not yet appear what we our selves shall be. Much less is it evident what are, and what will be the *Glories* of the Head above all the members; even then when we shall be made like unto him. But it must be remembered, that whereas at the entrance of this Discourse we so proposed the consideration of the present state of the Lord Christ in Heaven, as that which should have an end at the consummation of all things: What hath been spoken concerning the *Glory of his Humane Nature* in it self, is not of that kind, but what abideth unto eternity. All the things mentioned abide in him and unto him for evermore.

The second thing to be considered in the present state and condition of Christ, is his *Mediatory Exaltation*. And two things with respect thereunto may be enquired into. (1.) *The way of his entrance into that state above.* (2.) *The state it self, with the Glory of it.*

1. The way of his entrance into the exercise of his *Mediatory Office* in Heaven, is expressed, 1 Tim. 3. 16. He was

received into Glory, or rather gloriously. And he *entred into Glory*, Luke 24. 26. This Assumption and entrance into Glory was upon his Ascension described, Acts 1. 9, 11. He was taken up into Heaven, ἀνελήφθη ἐν δόξῃ, by an Act of Divine Power; and he *went into Heaven*, εἰσῆλθεν εἰς δόξην, in his own choice and will, as that which he was exalted unto. And this Ascension of Christ in his *Humane Nature* into Heaven is a Fundamental Article of the Faith of the Church. And it falls under a double consideration. (1.) As it was *Triumphant*, as he was a *King*. (2.) As it was *Gracious*, as he was a *Priest*. His Ascension as unto change of Place, from Earth to Heaven, and as unto the outward manner of it, was *one and the same*, and at once accomplished. But as unto the End of it, which is the exercise of all his Offices, it had *various respects*, various præfigurations, and is distinctly proposed unto us, with reference unto them.

In his Ascension as it was *Triumphant*, three things may be considered. (1.) The *manner of it*, with its Representation of Old. (2.) The *Place* whereinto he ascended. (3.) The *End* of it, or what was the work which he had to do thereon.

1. As unto the manner of it, it was *openly triumphant* and glorious. So is it described, Ephes. 4. 8. He *ascended up on high*; he *lead captivity captive*, and *gave gifts unto men*. And respect is had unto the præfiguration of it, at the giving of the Law, Psal. 68. 17, 18. where the glory of it is more fully expressed. *The Chariots of God are twenty thousand, even thousands of Angels; the Lord is among them as in Sinai, in the Holy Place. Thou hast ascended on high, thou hast lead captivity captive, &c.* The most glorious Appearance of God upon the Earth under the Old Testament, was that on *Mount Sinai*, in the giving of the Law. And as his Presence was there attended with all his *glorious Angels*; so when upon the finishing of that work he returned or ascended into Heaven,

Heaven, it was in the way of a *Triumph* with all that *Royal Attendance*. And this præfigured the Ascent of Christ into Heaven upon his *fulfilling of the Law*, all that was required in it, or signified by it. He ascended triumphantly after he had *given* the Law, as a figure of his triumphant Ascent after he had *fulfilled* it. Having then *spoiled Principalities and Powers*, he made a *shew of them openly, triumphing over them*, Col. 2. 15. So he lead captivity captive; or all the adverse Powers of the Salvation of the Church in triumph at his Chariot-wheels. I deny not but that his leading *captivity captive*, principally respects his spiritual conquest over Satan, and the destruction of his Power. Yet whereas he is also said to *spoil Principalities and Powers, making shew of them openly*, and triumphing over them, I no way doubt but *Satan* the Head of the Apostacy, and the chief Princes of Darkness were lead *openly* in sight of all the holy Angels, as conquered captives. The *seed of the Woman* having now broken the *Head of the Serpent*. This is that which is so emphatically expressed, Psalm 47. throughout. The ground and cause of all the *Triumphant Rejoycing* of the Church therein declared, is that God was *gone up with a shout, the Lord with the sound of a Trumpet, vers. 5.* which is nothing but the glorious Ascent of Christ into Heaven, said to be accompanied with shouts, and the sound of a Trumpet, the expressions of Triumphant Rejoycing, because of the *glorious Acclamations* that were made thereon by all the Attendants of the Throne of God.

2. The Place whither he thus ascended, is *on high*. He ascended upon high, Ephes. 4. 8. That is *Heaven*. He went into Heaven, Acts 1. 11. And the *Heavens must receive him*. ver. 3. 21. Not these aspectable Heavens which we behold. For in his Ascension he *passed through them*, Heb. 4. 14. and is made *higher than they*, chap. 7. 27. But into the Place of

the Residence of God in Glory and Majesty, *Heb. 1. 3. chap. 8. 1. chap. 12. 2.* There on *the Throne of God, Rev. 3. 21. On the right hand of the Majesty* on high, he sits down in the full possession and exercise of all Power and Authority. This is the Pallace of this King of Saints and Nations. There is his Royal eternal Throne, *Heb. 1. 8.* And *many Crowns* are on his head, *Rev. 19. 12.* or all Dignity and Honour. And he who in a pretended imitation of him wears a *triple Crown*, hath upon his own head thereby, *the name of Blasphemy, Rev. 13. 1.* There are before him his *Scepter* of Righteousness, *his Rod of Iron*, all the *regalia* of his glorious Kingdom. For by these *Emblems* of Power doth the Scripture represent unto us his sovereign Divine Authority in the execution of his Kingly Office. Thus he ascended triumphantly, having conquered his Enemies; thus he reigneth gloriously over all.

3. The *End* for which he thus triumphantly ascended into Heaven, is twofold. (1.) The *overturning and destruction* of all his Enemies in all their remaining Powers. He rules them *with a Rod of Iron*, and in his due time will dash them in pieces as a Potters Vessel, *Psal. 2. 9.* For he must *reign until all his Enemies are made his footstool*, *1 Cor. 15. 25, 26. Psal. 110. 1.* Although at present for the most part they despise his Authority, yet they are all absolutely in his Power, and shall fall under his eternal displeasure. (2.) The *Preservation, Continuation and Rule* of his Church, both as unto the *Internal* state of the souls of them that believe; and the *external* Order of the Church in its Worship and Obedience, and its preservation under and from all oppositions and persecutions in this World. There is in each of these such a continual exercise of Divine Wisdom, Power and Care, the effects of them are so great and marvelous, and the fruits of them so abundant unto the Glory of God, that
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the World would not contain the Books that might be written of them; but to handle them distinctly is not our present design.

2. His *Ascension* may be considered as *Gracious*; as the ascent of an *High Priest*. And herein the things before mentioned are of a distinct consideration.

1. As to the *manner* of it, and the design of it, he gives an account of them himself, *John 20. 17.* His design herein was not the taking on him the exercise of his Power, Kingdom and glorious Rule; but the *acting with God* on the behalf of his Disciples. *I go, saith he, to my Father, and to your Father, to my God, and to your God;* not his God and Father with respect unto eternal Generation, but as he was their God and Father also. And he was so, as he was their God and Father in the same *Covenant* with himself; wherein he was to procure of God all good things for them. Through the blood of this *everlasting Covenant*, namely, his own blood, whereby this Covenant was established, and all the good things of it secured unto the Church, he was *brought again from the dead*, that he might live ever to communicate them unto the Church, *Heb. 13. 20, 21.* With this design in his *Ascension*, and the effects of it, did he often comfort and refresh the hearts of of his Disciples, when they were ready to faint on the apprehensions of his leaving of them here below, *John 14. 1, 2. chap. 16. 5, 6, 7.* And this was typified by the *ascent of the High Priest*, unto the Temple of Old. The Temple was situated on an Hill, high and steep, so as that there was no approach unto it but by *stairs*. Hence in their wars it was looked on as a most impregnable fortress. And the solemn ascent of the *High Priest* into it on the day of expiation, had a Resemblance of this ascent of Christ into Heaven. For after he had offered the Sacrifices in the outward court, and made Attonement for sin, he entred into the most Holy Place, a *Type of Heaven* it self, as the Apostle declares, *Heb. 9. 24.*
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of Heaven, as it was the Place whereinto our High Priest was to enter. And it was a *joyful ascent*, though not *Triumphant*. All the Psalms from the 120th. to the 134th. inclusively whose Titles are *שירים המעלות*, *Songs of Degrees*, or rather Ascents or Risings, being generally Songs of Praise and Exhortations to have respect unto the Sanctuary, were sung to God at the resting-places of that Ascent. Especially was this represented on the day of *Jubilee*. The Proclamation of the *Jubilee* was on the same day that the High Priest entered into the Holy Place; and at the same time; namely, on the *tenth day of the seventh month*, *Levit. 16.29. chap. 25. 9.* Then did the Trumpet sound throughout the Land, the whole Church; and *Liberty* was proclaimed unto all servants, captives, and such as had sold their possessions; that they might return unto them again. This being a *great Type* of the spiritual Deliverance of the Church, the noise of the Trumpet was called the *joyful sound*, *Psal. 89. 15. Blessed are the people that know the joyful sound, they shall walk O Lord in the light of thy countenance.* Those who are made partakers of spiritual Deliverance, shall walk before God in a sense of his Love and Grace. This is the Ascent of our High Priest into his Sanctuary, when he *proclaimed the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of Righteousness, the planting of the Lord, that he might be glorified, Isa 61. 2, 3.* For in this Ascension of Christ, Proclamation was made in the Gospel, of Mercy, Pardon, Peace, Joy, and everlasting Refreshments, unto all that were distressed by sin, with a communication of Righteousness unto them, to the eternal Glory of God. Such was the *entrance of our High Priest*
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into Heaven, with Acclamations of Joy and Praise unto God.

2. The Place whereinto he thus entred was the *Sanctuary above*, the *Tabernacle not made with hands*, *Heb. 8. 2.* It was into Heaven it self, not absolutely, but as it is the *Temple of God*, as the *Throne of Grace* and *Mercy Seat* are in it, which must further be spoken unto immediately.

3. The *End* why the Lord Christ thus ascended, and thus entred into the Holy Place, was *to appear in the presence of God for us*, and to make *Intercession* for all that come unto God by him, *Heb. 7. 26, 27. chap. 9. 24, 25.*

He ascended triumphantly into Heaven, as *Solomon* ascended into his glorious *Throne of Judgment* described, *1 Kings 10. 18, 19, 20.* As *David* was the *Type* of his Conquest over all the enemies of his Church, so was *Solomon* of his glorious *Raign*. The *Types* were multiplied because of their imperfection. Then came unto him the *Queen of Sheba*, the *Type* of the *Gentile Converts* and the Church. When נָרִיבֵי עַמִּים, the *voluntaries of the people* (those made willing in the day of his Power, *Psal. 110. 3.*) gathered themselves to the people of the *God of Abraham*, and were taken in his *Covenant*, *Psal. 47. 9.* But he ascended graciously, as the *High Priest* went into the Holy Place. Not to rule all things gloriously with mighty Power, not to use his *Sword* and his *Scepter*, but to appear as an *High Priest* in a *Garment down to the foot*, and a *Golden Girdle about his paps*, *Rev. 1. 13.* as in a *Tabernacle* or *Temple* before a *Throne of Grace*. His sitting down at the *Right hand* of the *Majesty* on high, adds to the *Glory* of his *Priestly Office*, but belongs not unto the execution of it. So it was prophesied of him, that he should be a *Priest on his Throne*, *Zech. 6. 13.*

It may be added hereunto that when he thus left this *World* and ascended into *Glory*, the great promise he made unto his *Disciples* as they were to be *Preachers* of the *Gospel*, and
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in them unto all that should succeed them in that *Office*, was that he would *send the Holy Spirit unto them*, to teach and guide them, to lead them into all Truth, to declare unto them the Mysteries of the Will, Grace and Love of God, for the use of the whole Church. This he promised to do, and did in the discharge of his *Prophetical Office*. And although his giving *Gifts unto men* was an act of his Kingly Power, yet it was for the End of his *Prophetical Office*.

From what hath been spoken it is evident that the Lord Christ *ascended into Heaven*, or was received up into Glory, with this design, namely, to exercise his Office of *Mediation* in the behalf of the Church until the End should be. As this was his Grace, that when he was *Rich*, for our sakes he became *Poor*; so when he was made *Rich* again for his own sake, he laies forth all the Riches of his Glory and Power on our behalf.

2. The *Glory* of the state and condition whereinto Christ thus entred, is the next thing to be considered. For he is *set down* at the right hand of the Majesty on High. And as his *ascension* with the Ends of it were twofold, or of a double consideration, so was his Glory that ensued thereon. For his present Mediatory state consists either in the Glory of his *Power and Authority*; or in the Glory of his *Love and Grace*; his Glory as a *King*, or his Glory as a *Priest*. For the first of these, or his *Royal Glory*, in soveraign Power and Authority over the whole Creation of God, all in Heaven and Earth, Persons and Things, Angels and Men, Good and Bad, Alive and Dead, all things Spiritual and Eternal, Grace, Gifts and Glory, his *Right and Power* or Ability to dispose of all things according unto his Will and Pleasure I have so fully and distinctly declared it, in my exposition on, *Heb. 1. 3.* as that I shall not here again insist upon it. His present Glory in the way of *Love and Grace*; His Glory as a *Priest*, will be manifested in what doth ensue.

CHAP.

CHAP. XX.

The Exercise of the Mediatory Office of Christ in Heaven.

THE third and last thing which we proposed unto consideration in our enquiry into the present state and condition of the Person of Christ in Heaven, is the *exercise and discharge of his Mediatory Office* in behalf of the Church ; especially as he continueth to be a *Minister of the Sanctuary*, and of the true Tabernacle which God hath fixed and not man.

All Christians acknowledge that his *present state* is a state of the highest Glory, of Exaltation above the whole Creation of God, above every name that is or can be named; and hereon they esteem their own honour and safety to depend. Neither do they doubt of his *Power*, but take it for granted that he can do whatever he pleaseth, which is the ground of their placing all their confidence in him. But we must shew moreover that his present state is a *state of Office-Power, Work and Duty*. He leads not in Heaven a life of *meer Glory*, Majesty and Blessedness, but a *life of Office*, Love and Care also. He lives as the *Mediator* of the Church, as the King, Priest and Prophet thereof. Hereon do our present safety, and our future eternal salvation depend. Without the continual actings of the *Office-Power* and care of Christ, the Church could not be preserved one moment. And the darkness of our Faith herein is the cause of all our disconsolations, and most of our weaknesses in obedience. Most men have only general and confused notions and apprehensions of the present state of Christ with respect unto the Church. And by some all considerations of this nature are despised and derided. But *revealed things belong unto us* ; especially such as are of so great

importance unto the Glory of God, and the saving of our own souls; such as this is concerning the present state of the Person of Christ in Heaven, with respect unto his Office, Power and Care.

Thus he is at once represented in all his Offices, *Rev. 5. 6. And I beheld, and lo in the midst of the Throne, and of the four living creatures, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.* The whole Representation of the Glory of God, with all his holy Attendants, is here called his *Throne*, whence Christ is said to be in the *midst* of it. And this he is in his *Kingly Glory*; with respect also whereunto he is said to have *seven Horns*, or perfect Power for the accomplishment of his Will. And with respect unto his *Sacerdotal Office*, he is represented as a *Lamb that had been slain*; it being the vertue of his oblation that is continually effectual for the salvation of the Church. For as the *Lamb of God*, in the offering of himself, he takes away the sins of the world. And as a *Prophet* he is said to have *seven Eyes*, which are the *seven Spirits of God*; or a perfect fulness of all spiritual Light and Wisdom in himself, with a Power for the communication of Gifts and Grace for the illumination of the Church.

The nature of these *Offices* of Christ, what belongs unto them and their discharge, as was before intimated, I have declared elsewhere. I do now no farther consider them but as they relate unto the *present state* and condition of the Person of Christ in Heaven. And because it would be too long a work to treat of them all distinctly, I shall confine my self unto the consideration of his *Priestly Office*, with what depends thereon. And with respect thereunto the things ensuing may be observed.

- I. The Lord Christ entred into Heaven, the Place of the Resi-

Residence of the Glory of God, *as into a Temple, a Tabernacle, a Place of sacred Worship.* He did so as the High Priest of the Church, *Heb. 6. 9, 24. He is not entred into the Holy Places made with hands, which are the figures of the true, but in'o Heaven itself, now to appear in the Presence of God for us.* He is entred into Heaven as it was figured by the Tabernacle of Old, which was the Place of all *sacred* and solemn Worship. And therefore is he said to enter into it *through the Vail, Heb. 6. 19, 20. Chap. 10. 19, 20.* Which was the way of entrance into the most Holy Place both in the Tabernacle and Temple. Heaven is not only a *Pallace*, a *Throne*, as it is Gods Throne, *Matth. 5. 3, 4.* But it is a *Temple* wherein God dwells, not only in Majesty and Power, but in Grace and Mercy. It is the seat of Ordinances and solemn Worship. So is it represented, *Rev. 7. 15, 17.* It is said of the whole number of the Saints above that have passed through the Tribulations of this World; that they are *before the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne shall dwell among them. And the Lamb which is in the midst of the Throne shall feed them, and lead them unto living Fountains of water.* See also *chap. 8. 1, 2, 3, 4.* The Worship of the Church below, may also be herein comprized; but it is by vertue of Communion with that above. This is that *Heaven* which the souls of Believers do long for an entrance into. Other apprehensions of it are but uncertain speculations.

2. In this *Temple*, this *Sanctuary* the Lord Christ continueth gloriously to *Minister before the Throne of Grace*, in the discharge of his Office. See *Heb. 4. 14, 15, 16. Chap. 9. 24.* As the High Priest went into the Holy Place to minister for the Church unto God, before the *Ark* and *Mercy-seat*, which were Types of the Throne of Grace; so doth our High Priest act for us in the real Presence of God. He

did not enter the Holy Place only to reside there in a way of Glory, but to do *Temple-work*, and to give unto God all that Glory, Honour and Worship which he will receive from the Church. And we may consider, both (1.) *What* this work is, and (2.) *How* it is performed.

1. In general; herein Christ exerteth and exerciseth all his *Love, Compassion, Pity* and *Care* towards the Church and every member of it. This are we frequently called unto the consideration of, as the Foundation of all our consolation, as the Fountain of all our Obedience. See *Heb. 2. 17, 18. Chap. 4. 15, 16. Chap. 5. 2.* Thoughts hereof are the relief of Believers in all their distresses and temptations; and the effects of it, are all their *supplies of Grace* enabling them to persevere in their Obedience. He doth appear for them as the great Representative of the Church to transact all their affairs with God. And that for three Ends.

1. To make *effectual the Attonement that he hath made for sin*. By the continual Representation of it, and of himself as a *Lamb that had been slain*, he procures the application of the virtues and benefits of it in Reconciliation and Peace with God, unto their souls and consciences. Hence are all Believers, sprinkled and washed with his blood in all generations; in the application of the virtues of it unto them, as shed for them.

2. To undertake their *Protection*, and to plead their cause against all the accusations of Satan. He yet accuseth and chargeth them before God. But Christ is their *Advocate* at the Throne of Grace, effectually frustrating all his attempts, *Rev. 12. 10. Zech. 3. 2.*

3. To *intercede* for them; as unto the communication of all Grace and Glory, all supplies of the Spirit, the accomplishment of all the Promises of the Covenant towards them, *1 John 2. 1, 2.* This is the work of Christ in *Heaven*. In these things as the *High Priest* of the Church, doth he continue to
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administer his Mediatory Office on their behalf. And herein is he attended with the Songs and joyful Acclamations of all the Holy Ones that are in the presence of God, giving Glory to God by him.

2. As unto the *manner* of this glorious Administration, sundry things are to be considered.

1. That this transaction of things in Heaven, being in the *Temple of God*, and before the Throne of Grace, is a solemn *Instituted Worship* at present, which shall cease at the end of the world. *Religious Worship* it is; or that wherein and whereby all the Saints above do give Glory to God. And it is *Instituted Worship*, not that which is merely natural, in that it is God's especial Appointment in and by Christ the Mediator. It is a *Church State* which is constituted hereby, wherein these glorious Ordinances are celebrated; and such a State as shall not be eternal, but hath its time allotted unto it. And Believers at present have by Faith an admission into communion with this Church above in all its Divine Worship. For we are come unto Mount Sion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels; to the general Assembly and Church of the first born, which are written in Heaven; and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, which speaketh better things than that of Abel, Heb. 12. 22, 23, 24. A Church-state doth the Apostle most expressly represent unto us. It is Sion, Jerusalem, the great Assembly; the names of the Church-state under the Old Testament. And it is a State above, the heavenly Jerusalem, where are all the holy Angels, and the spirits of just men made perfect; in themselves, though not in their state as to the restitution of their bodies at the Resurrection. And an *Holy Worship* is there in this great Assembly. For not only is Jesus in it as the Mediator

diator of the Covenant; but there is the *Blood of springling* also, in the effectual application of it unto the Church. Hereinto have we an entrance. In this holy Assembly and Worship have we communion by Faith whilst we are here below, *Heb. 10. 19, 20, 21, 22.* O that my soul might abide and abound in this exercise of Faith; that I might yet enjoy a clearer prospect of this Glory, and inspection into the Beauty and Order of this blessed Assembly. How inconceivable is the Representation that God here makes of the Glory of his Wisdom, Love, Grace, Goodness and Mercy in Christ? How excellent is the manifestation of the Glory and Honour of Christ in his Person and Offices, the Glory given him by the Father? How little a portion do we know, or can have experience in, of the refreshing, satiating communications of Divine Love and Goodness unto all the members of this Assembly; or of that unchangeable delight in beholding the glory of Christ, and of God in him; of that ardency of Affections wherewith they cleave unto him, and continual exultation of spirit; whereby they triumph in the praises of God, that are in all the members of it? To enter into this Assembly by Faith, to joyn with it in the assignation of praises unto *him that sits on the Throne, and to the Lamb for ever more*, to labour after a frame of heart in holy Affections, and spiritual Delight, in some correspondence with that which is in the Saints above, is the duty, and ought to be the design of the Church of Believers here below. So much as we are farthered and assisted herein by our present Ordinances, so much benefit and advantage have we by them, and no more. A constant view of this glory, will cast contempt on all the desirable things of this world, and deliver our minds from any dreadful apprehensions of what is most terrible therein.

2. This Heavenly Worship in the Sanctuary above, administered by the High Priest over the House of God, is *conspicuously*

enough Glorious. The Glory of God is the great end of it, as shall be immediately declared; that is, the manifestation of it. The manifestation of the Glory of God consists *really* in the effects of his infinite Wisdom, Goodness, Grace and Power; *declaratively* in the express acknowledgment of it with praise. Herein therefore doth the solemn Worship of God in the Sanctuary above consist; setting aside only the *immediate* *actings* of Christ in his *Intercession*. It is a glorious express acknowledgment of the Wisdom, Love, Goodness, Grace and Power of God, in the Redemption, Sanctification and Salvation of the Church by Jesus Christ, with a continual Ascription of all Divine Honour unto him in the way of praise. For the *manner* of its performance, our present light into it, is but dark and obscure. Some things have an evidence in them. As,

1. That there is nothing *carnal* in it, or such things as are suited unto the fancies and imaginations of men. In the thoughts of Heaven, most persons are apt to frame *Images* in their minds of such carnal things as they suppose they could be delighted withal. But they are far remote from the Worship of this Holy Assembly. The Worship of the *Gospel* which is spiritually Glorious, makes a nearer approach unto it, than that of the *Temple* which was outwardly and carnally so.

2. It is not merely *mental*; or transacted only in the silent thoughts of each individual person. For as we have shewed it is the Worship of a Church Assembly wherein they have all Communion and Joyne in the performance of it. We know not well the way and manner of Communication between *Angels* & the *Spirits of just Men* made perfect. It is expressed in the Scripture by *Voices*, *Postures* and *Gestures*; which although they are not of the same Nature as absolutely ours are, yet are they really significant of the things they would express, and.

and a means of mutual Communication. Yea I know not how far God may give them the use of *Voice* and *Words*, whereby to express his praise, as *Moses talked with Christ*, at his *transfiguration*, *Matth. 17. 3.* But the manner of it is such, as whereby the whole Assembly above do joyntly set forth and celebrate the praises of God. And the Glory hereof consists in three things.

1. The *Blessed and Beautiful Order* of all things in that Sanctuary. *Job* describes the Grave beneath to be a Place without any Order, and where the Light is as Darknes, *Chap. 10. 22.* All above is Order and Light; every Person and thing in its proper Place and exercise. (1.) Heaven it self is a Temple, a Sanctuary, made so by the especial Presence of God; and the ministration of Christ in the Tabernacle of his Humane Nature. (2.) God is on the *Throne of Grace*; gloriously exalted on the account of his Grace, and for the dispensation of it. To the Saints above he is on the Throne of Grace, in that they are in the full Enjoyment of the effects of his Grace, and do give Glory unto him on the account thereof. He is so also with respect unto the Church here below, in the continual Communications of Grace and Mercy through Christ. (3.) The Lord Christ in his Humane Nature is *before the Throne*, acting his Mediatory Office and Power in behalf of the Church. (4.) All the Holy Angels in the various Orders and Degrees of their *Ministration*, are about the Throne continually. So (5.) are the *Spirits of just men* made perfect, in the various measures of Light and Glory. And these things were obscurely represented in the Order of the Church at its first Erection in the Wilderness; for the Ordinances of God among them were patterns or figures of *heavenly things*, *Heb. 9. 23.* (1.) In the midst was the Tabernacle or Sanctuary which represented the Sanctuary or Temple above. (2.) In the most holy place, were the Ark
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and Mercy-seat Representatives of the Throne of Grace. (3.) The *Ministry of the High Priest*, a Type of the Ministry of Christ. (4.) The *Levites* who attended on the Priest, did represent the Ministry of Angels, attending on Christ in the discharge of his Office. And (5.) round about them were the *Tribes* in their Order.

2. In the *full clear apprehensions* which all the Blessed Ones have of the Glory of God in Christ, of the work and effects of his Wisdom and Grace towards Mankind. These are the Foundation of all Divine Worship. And because our conceptions and apprehensions about them, are dark, low, obscure and inevident, our *Worship* is weak and imperfect also. But all is open unto the Saints above. We are in the dust, the blood, the noise of the battel; they are victoriously at peace, and have a perfect view of what they have passed through, and what they have attained unto. They are come to the *Springs of life and light*, and are filled with admiration of the Grace of God in themselves and one another. What they see in God, and in Jesus Christ, what they have experience of in themselves, what they know and learn from others, are all of them inconceivable and inexpressible. It is well for us, if we have so much experience of these things, as to see a real Glory in the fulness and perfection of them. The apprehensions by *sight* without mixture of unsteadiness or darkness, without the allay of fears or temptations, with an ineffable sense of the things themselves on their hearts or minds, are the Springs or Motives of the Holy Worship which is in Heaven.

3. In the Glorious *manner* of the performance of it. Now whereas it ariseth from *sight* and present enjoyment, it must consist in a continual Ascription of Glory and Praise unto God; and so it is described in the Scripture. See *Rev* 4.9, 10, 11. with *Isa* 6.3. And how little a portion of the Glory of these things is it, that we can apprehend.

3. In this solemn Assembly before the Throne of Grace, *the Lord Jesus Christ*, the great High Priest, doth represent and render acceptable unto God, the *Worship of the Church* here below. So it is expressed, *Rev. 8. 3, 4. And an Angel came and stood at the Altar, having a golden Censer, and there was given unto him much Incense, that he should offer it with the prayers of all Saints upon the Golden Altar which was before the Throne; and the smoak of the Incense which came with the prayers of the Saints, ascended up unto God out of the Angels hand.* It is a Representation of the High Priest burning Incense on the golden Altar on the day of Attonement, when he entred into the most Holy Place. For that Altar was placed just at the entrance of it, directly before the Ark and Mercy-seat, representing the Throne of God: This *Angel* therefore is our High Priest; none else could approach that *Altar*, or offer Incense on it, the smoak whereof was to enter into the Holy Place. And the prayers of all Saints is a *synecdochical expression* of the whole Worship of the Church. And this is presented before the Throne of God, by this High Priest. And it is not said that their *Prayers* came unto the Throne of God, but the *smoak of the Incense out of the hand of the Angel* did so. For it is the Incense of the Intercession of Christ alone that gives them their acceptance with God. Without this, none of our Prayers, Praises or Thanksgivings would ever have access into the presence of God, or unto the Throne of Grace. Blessed be God for this *Relief*, under the consideration of the weakness and imperfection of them. Wherefore in him and by him alone, do we represent all our Desires, and Prayers, and whole Worship to God. And herein, in all our Worship do we our selves *enter into the most Holy Place, Heb. 10. 19.* We do it not meerly by Faith, but by this especial exercise of it, in putting our prayers into the hand of this High Priest.

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There are three things in all our Worship that would hinder its access unto God, and acceptance with him, as also keep off Comfort and Peace from our consciences. The first is the *sin or iniquity* that cleaves unto it; secondly, the *weakness* or imperfection that at best is in it; and thirdly, the *unworthiness* of the persons by whom it is performed. With reference unto these things the *Law* could never consummate or perfect the consciences of them that came unto God by the Sacrifices of it. But there are three things in the Sacerdotal Ministration of Christ, that removes and takes them all away, whereon we have access with boldness unto God. And they are (1.) The *Influence* of his Oblation. (2.) The *Efficacy* of his Intercession; and (3.) The *Dignity* of his Person. Through the first of these he bears and takes away all the iniquity of our holy things; as *Aaron* did typically of old, by virtue of the Plate of Gold, with the Name of God, (a figure of Christ) on his forehead, *Exod.* 28. 36, 37, 38. He hath made Attonement for them in the blood of his Oblation, and they appear not in the Presence of God. Through the *second*, or the *Efficacy* of his Intercession, he gives acceptance unto our prayers and holy worship, with power and prevalency before God. For this is that *Incense* whose smoak or sweet perfume comes up with the prayers of all Saints unto the Throne of God. Through the *third*, or the *Dignity* of his Person, wherein he appears as the Representative of his whole Mystical Body, he takes away from our consciences that sense of our own vileness and unworthiness, which would not suffer us to approach with *boldness* unto the Throne of Grace. In these things consists the life of the Worship of the Church, of all Believers, without which as it would not be acceptable unto God, so we could have neither peace nor consolation in it our selves.

4. Herein hath the Church that is *Triumphant*, communion with that which is yet *Militant*. The Assembly *above* have

not lost their concernment in the Church here below. As we reioyce in their Glory, Safety and Happinefs, that having pafsed through the storms and tempests, the temptations, sufferings and dangers of this life and world, as they are harboured in eternal Glory unto the Praise of God in Christ; so are they full of *affections* towards their Brethren exercised with the same Temptations, Difficulties and Dangers which they have passed through, with earnest desires for their deliverance and safety. Wherefore when they behold the Lord Jesus Christ, as the great *High Priest* over the House of God, presenting their Prayers, with all their Holy Worship unto him, rendring them acceptable by the incense of his own Intercession, it fills them with satisfaction, and continually excites them unto the assignation of Praise, and Glory, and Honour unto him. This is the state of the Saints above, with respect unto the Church here below. This is all which may be herein ascribed unto them, and this may safely be so. What some have fancied about their own *personal Intercession*, and that for *particular persons*, is derogatory unto the Honour of Jesus Christ, and inconsistent with their present Condition. But in these things consist their *Communion* with the Church here below. A *Love* they have unto it, from their Union with it in the same Mystical Body, *Ephes. 1. 10.* A *sense* they have of its condition from the experience they had of it in the daies of their flesh. A great *concernment* they have for the Glory of God in them, and a fervent desire of their eternal Salvation. They know that without them they shall not be absolutely consummate or made perfect in their whole Persons, *Rev. 6. 11.* In this state of things, they continually behold the Lord Jesus Christ, presenting their Prayers before the Throne of Grace, making intercession for them, appearing to plead their cause against all their Adversaries, transacting all their affairs in the presence of God, taking care of their Salvation that not one of them shall perish. This continually

tinually fills them with an holy satisfaction and complacency, and is a great part of the subject matter of their *incessant praises* and ascriptions of Glory unto him. Herein lies the concernment of the Church above in that here below; this is the Communion that is between them, whereof the Person of Christ in the discharge of his Office is the bond and center.

5. There is herein a *full manifestation* made of the Wisdom of God, in all the holy Institutions of the Tabernacle and Temple of old. Herein the *Vail* is fully taken off from them, and that obscure representation of heavenly things is brought forth unto Light and Glory. It is true, this is done unto a great degree in the dispensation of the Gospel. By the coming of Christ in the flesh, and the discharge of his Mediatory Office in this world, the substance of what they did præfigure is accomplished. And in the Revelations of the Gospel, the nature and end of them is declared. Howbeit they extended their signification also unto things *within the Vail*, or the discharge of the Priestly Office of Christ in the heavenly Sanctuary, *Heb. 9. 24.* Wherefore as we have not yet a Perfection of Light to understand the depth of the Mysteries contained in them; so themselves also were not absolutely fulfilled until the Lord Christ discharged his Office in the Holy Place. This is the Glory of the pattern which God shewed unto *Moses* in the Mount, made conspicuous and evident unto all. Therein especially do the *Saints of the Old Testament* who were exercised all their daies in those Typical Institutions, whose end and design they could not comprehend; see the manifold Wisdom and Goodness of God in them all, rejoycing in them for evermore.

6. All that the Lord Christ receives of the Father on the account of this holy Interposition and Mediation for the Church, he is endowed with *Sovereign Authority* and *Almighty Power* in himself to execute and accomplish. Therefore is he said,

said, as a Priest, to be *made higher than the Heavens*, and as a Priest to sit down at the *Right hand of the Majesty on High*, Heb. 8. 2. This glorious Power doth not immediately belong unto him on the account of his Sacerdotal Office, but it is that *Qualification of his Person* which is necessary unto the effectual discharge of it. Hence it is said of him, that he should *bear the glory, and sit and Rule upon his Throne, and should be a Priest upon his Throne*, Zech. 6. 13. A Throne is *insigne Regium*, and properly belongs unto Christ with respect unto his Kingly Office, Heb. 1. 8, 9. Howbeit the Power accompanying and belonging unto his Throne being necessary unto the effectual discharge of his Priestly Office, as he sits and Rules on his Throne, so it is said that he is a *Priest on his Throne* also.

This is one Instance of the *present State* of Christ in Heaven, and of the work which he doth there perform, and the only Instance I shall insist upon. He was made a Priest *after the Power of an endless life*, the life which he now leads in Heaven, and lives for ever to make Intercession for us. He was dead, but is alive, and lives for evermore, and hath the Keys of Hell and Death, all Power over the Enemies of his Church. God on a Throne of Grace; Christ the High Priest, so on his Right hand in Glory and Power, as yet to be *before the Throne* in the vertue of his Sacerdotal Office, with the whole concernment of the Church on his hand, transacting all things with God for them: All the *holy Angels*, and the *spirits of just men made perfect* encompassing the Throne with continual praises unto God, even the Father and Him, on the account of the work of Infinite Wisdom, Goodness and Grace in his Incarnation, Mediation and Salvation of the Church thereby; *Himself* continuing to manage the cause of the whole Church before God, presenting all their prayers and services unto him, perfumed with his own Intercession, is that resemblance of

of Heaven and its *present Glory*, which the Scripture offers unto us. But alas how weak, how dark, how low, are our conceptions and apprehensions of these heavenly things? we see yet as through a glass darkly, and know but in part. The time is approaching when we shall see these things with *open face*, and know even as we are known. The best improvement we can make of this prospect, whilst Faith supplies the place of future sight, is to be stirred up thereby unto holy *longings* after a participation in this Glory, and constant diligence in that holy Obedience whereby we may arrive thereunto.

What remaineth yet to be spoken on this subject, hath respect unto these two ensuing Propositions.

1. All the effects of the Offices of Christ, *Internal, Spiritual* and *Eternal*, in Grace and Glory; all external fruits of their dispensation in providence towards the Church, or its Enemies, are wrought by Divine Power; or are the effects of an emanation of Power from God. They are all wrought *by the exceeding Greatness of his Power, even as he wrought in Christ himself when he raised him from the dead, Ephes. 1 18.* For all the outward works of God, such as all these are, which are wrought in and for the Church, are necessarily immediate effects of Divine Power; nor can be of another Nature.

2. Upon supposition of the *Obedience* of Christ in this life, and the *Attonement* made by his Blood for sin, with his exaltation thereon, there is nothing in any essential property of the Nature of God, nothing in the eternal unchangeable Law of Obedience to hinder, but that God might work all these things in us unto his own Honour and Glory, in the eternal Salvation of the Church, and the destruction of all its Enemies, without a continuance of the *Administration of the Offices of Christ in Heaven*, and all that sacred solemnity of Worship, wherewith it is accompanied.

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These things being certain and evident, we may enquire thereon, whence it is that God hath ordered the *continuation of all these things in Heaven above*, seeing these Ends might have been accomplished without them, by immediate acts of Divine Power.

The great *Works of God are sought out of them that have pleasure in them, Psal. III. 2.* This therefore being a great work of God, which he hath wrought and revealed unto us, especially in the effects and fruits of it, and that for the manifestation of his Wisdom and Grace, it is our Duty to enquire into it with all humble diligence. *For revealed things belong unto us and our Children, that we may do the Will of God for our good.* Wherefore,

1. God would have it so, *for the manifestation of his own Glory.* This is the first great End of all the works of God. That it is so, is a fundamental principle of our Religion. *And how his Works do glorify him* is our Duty to enquire. The essential Glory of God is alwaies the same, eternal and immutable. It is the Being of God, with that respect which all creatures have unto it. For Glory adds a supposition of Relation unto Being. But the manifestations of his Glory are *various*, according to the pleasure of his Will. Wherefore that which he chuseth to manifest his Glory in and by at one time, he may cease from using it unto that End at another. For its being a means of the manifestation of his Glory, may depend on such circumstances, such a state of things, which being removed, it ceaseth to be. So of Old he manifested and represented his Glory in the *Tabernacle and Temple*, and the holy pledges of his presence in them, and was glorified in all the worship of the Law. But now he ceaseth so to do, nor is any more honoured by the services and ceremonies of Religion therein prescribed. If the whole *structure of the Temple* and all its beautiful services, were now in being on the Earth, no Glory would redound unto God thereby, he would receive none from it. To expect the
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Glory of God in them would be an high dishonour unto him. And God may at any time begin to manifest his Glory, by such waies and means as he did not formerly make use of unto that purpose. So is it with all *Gospel Ordinances*, which state will be continued unto the consummation of all things here below, and no longer, for then shall they all cease, God will be no more glorified in them or by them. So hath God chosen to *glorify himself in Heaven* by this Administration of all things in and by Jesus Christ, whereunto also there is an end determined.

And in the continuation of this holy worship in the Sanctuary above, God doth manifest his Glory on many accounts, and resteth therein. (1.) He doth it in and unto the *Saints who departed this life under the Old Testament*. They came short in Glory of what they now enter into, who die in the Faith of our Lord Jesus Christ. For not to dispute about, nor determine positively, what was their state and condition before the *Ascension of Christ into Heaven*, or what was the Nature of the blessed receptacle of their souls; it is manifest that they *did not*, they could not behold the Glory of God, and the *accomplishment of the Mystery of his Wisdom* and Will, in Jesus Christ, nor was it perfectly made known unto them. Whatever was their Rest, Refreshment and Blessedness; whatever were their enjoyments of the Presence of God; yet was there no *Throne of Grace* erected in Heaven, no *High Priest* appearing before it; no *Lamb* as it had been slain, no *joynt ascription* of Glory unto him that sits on the Throne and the Lamb for ever; God *having ordained some better things for us, that they without us should not be made perfect*. See *Ephes. 3. 9, 10*.

This was that, and this was that alone so far as in the Scripture it is revealed, wherein they came short of that Glory which is now enjoyed in Heaven. And herein consists the advantage of the Saints above them, who now die in Faith.

Their state in Heaven was suited unto their Faith and Worship on the Earth. They had no clear distinct knowledge of the Incarnation and Mediator Office of Christ, by their Revelations and Services. Only they believed that the *Promise of deliverance*, of Grace and Mercy, should be in and by him accomplished. Their *Reception into Heaven*, that which they were made meet and prepared for by their Faith and Worship, was suited thereunto. They had a *blessed Rest and Happiness* above what we can comprehend; for who knows what it is to be in the glorious Presence of God, though at the greatest distance? They were not immediately surprized with an appearance of that Glory which they had no distinct apprehensions of in this World. Neither they nor the *Angels* knew clearly either the *sufferings of Christ*, or the *Glory that should ensue*. But they saw and knew that there was yet something farther to be done in Heaven and Earth, as yet *hid in God* and the Counsels of his Will, for the exaltation of his Glory in the compleat Salvation of the Church: This they continued waiting for, in the Holy Place of their refreshment above: Faith gave them, and it give us an entrance into the Presence of God, and makes us meet for it. But what they immediately enjoyed, did not in its whole kind exceed what their Faith directed unto; no more doth ours. Wherefore they were not prepared for a view of the *present Glory* of Heaven; nor did enjoy it. But the Saints under the New Testament, who are clearly instructed by the Gospel in the Mysteries of the Incarnation and Mediation of Christ, are by their Faith and Worship made *meet for an immediate entrance* into this Glory. This they long for, this they expect and are secured of, from the Prayer of our Saviour; that *they may be*, when they leave this world, *where he is, to behold his Glory*.

But now upon the entrance of *Christ into the Heavenly Sanctuary*, all those Holy Ones were admitted into the same Glory,

Glory, with what the Saints under the New Testament do enjoy. *Hereon* with open face they behold the use & end of those *Typical Services & Ordinances* wherein these things were shadowed out unto them. No heart can conceive that ineffable addition of Glory which they received hereby. The Mystery of the Wisdom and Grace of God in their Redemption and Salvation by Christ was now fully represented unto them; what they had prayed for, longed for, and desired to see in the daies of their flesh on the Earth, and waited for so long in *Heaven*, was now gloriously made manifest unto them. *Hereon* did glorious light and blessed satisfaction come into and upon all those blessed souls, who died in the Faith, but *had not received the Promise*, only beheld it afar off. And hereby did God greatly manifest his own Glory in them and unto them, which is the first end of the *continuation of this state* of things in Heaven. This makes me judge that the season of Christs entrance into Heaven as the *Holy Sanctuary* of God, was the greatest instance of created Glory, that ever was or ever shall be unto the consummation of all things. And this as for other reasons, so because all the *holy souls* who had departed in the Faith from the Foundation of the world, were then received into the glorious light of the Counsels of God, and knowledge of the effects of his Grace by Jesus Christ.

Want of a due apprehension of the Truth herein, hath caused many, especially those of the *Church of Rome*, to follow after vain Imaginations about the state of the *souls of the Faithful* departed under the Old Testament. Generally they shut them up in a *Subterranean Limbus*, whence they were delivered by the *descent* of Christ. But it is contrary unto all Notions and Revelations of the respect of God unto his People; contrary to the Life and Nature of Faith, that those who have passed *through their course of Obedience* in this world, and finished the work given unto them, should not enter upon
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their departure into *blessed Rest* in the Presence of God. Take way the perswasion hereof, and the whole nature of Faith is destroyed. But into the fulness of present Glory they could not be admitted, as hath been declared.

Moreover God hereby manifests his Glory unto the *holy Angels* themselves. These things wherein it doth consist were hid in himself even from them, from the Foundation of the World; *hidden* in the holy Counsels of his Will, *Ephes. 3. 9.* Wherefore unto these *Principalities and Powers in Heavenly Places*, the manifold Wisdom of God was made known by the Church, *ver. 10.* The Church being redeemed by the blood of Christ, and himself thereon exalted in this Glory, they came to know the *manifold Wisdom of God*, by the effects of it, which before they earnestly desired to look into, *1 Pet. 1. 12.* Hereby is all the Glory of the Counsels of God in Christ made conspicuous unto them; and they receive themselves no small advancement in Glory thereby. For in the present comprehension of the Mind of God, and doing of his Will, doth their Blessedness consist.

Heaven itself was not what it is, before the entrance of Christ into the *Sanctuary* for the Administration of his Office. Neither the *Saints departed*, nor the *Angels* themselves, were participant of that Glory which now they are. Neither yet doth this argue any *defect* in Heaven, or the state thereof in its primitive constitution. For the *perfection* of any state hath respect unto that Order of things which it is originally suited unto. Take all things in the order of the first Creation, and with respect thereunto, Heaven was perfect in Glory from the beginning. Howbeit there was still a relation and regard in it unto the Church of Mankind on the Earth, which was to be translated thither. But by the entrance of sin, all this *Order* was disturbed, and all this Relation was broken. And there followed thereon an imperfection in the *state of Heaven*

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it self; for it had no longer a Relation unto, or communion with them on Earth, nor was a receptacle meet for men who were sinners to be received into. Wherefore by the blood of the Cross, God *reconciled all things unto himself, whether they be things in Earth, or things in Heaven, Col. 1. 20.* Or gathered all things into one in him, *both which are in Heaven, and which are in the Earth, Ephes. 1. 10.* Even the things in Heaven, so far stood in need of a *reconciliation*, as that they might be gathered together in one, with the things on Earth; the Glory whereof is manifested in this Heavenly Ministration. And the Apostle affirms that the *Heavenly things themselves were purified by the Sacrifice of Christ, Heb. 9. 23.* Not that they were *actually defiled* in themselves, but without this purification they were not meet for the fellowship of this Mystery in the Joynt-worship of the whole Society in Heaven and Earth, by Jesus Christ. Hence therefore there is a continual manifestation of the Glory of God unto the *Angels* themselves. They behold his manifold Wisdom and Grace in the blessed effects of it, which were treasured up in the holy Counsels of his Will from eternity. Hereby is their *own Light and Blessedness* advanced, and they are filled with admirations of God, ascribing praise, honour and glory unto him for evermore. For the beholding of the Mystery of the Wisdom of God in Christ, which is here so despised in the dispensation of the Gospel, is the principal part of the *Blessedness of the Angels in Heaven*, which fills them with eternal delight, and is the ground of their ascribing praise and glory unto him for evermore.

This is that *manifestative Glory* wherewith God satisfieth himself, until the end determined shall be. On the account hereof he doth and will bear with things in this world, unto the appointed season. For whilst the Creation is in its present posture, a *Revenue of Glory* must be taken out of it for
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God, and longer than that is done it cannot be continued. But the world is so full of darkness and confusion, of sin and wickedness, of enmity against God, is so given up to villany, unto all the waies whereby God may be dishonoured, that there is little or no appearance of any Revenue of Glory unto him from it. Were it not on the secret account of Divine Wisdom, it would quickly receive the end of *Sodom* and *Gomorah*. The small Remnant of the Inheritance of Christ, is shut up in such obscurity, that as unto *visible Appearance* and manifestation, it is no way to be laid in the balance against the dishonour that is done unto him by the whole world. But whilst things are in this posture here *below*, God hath a solemn Honour, Glory and Worship *above* in the presence of all his holy ones, wherein he resteth and takes pleasure. In his satisfaction herein, he will continue things in this world unto all the ends of his Wisdom, Goodness, Righteousness and Patience, let it rage in villany and wickedness as it pleaseth. And so when any of the Saints who are wearied and even worn out with the state of things in this world, and it may be understand not the grounds of the Patience of God, do *enter into this state*, they shall unto their full satisfaction behold that Glory which abundantly compensates the present dishonour done to God here below.

Secondly, This state of things is continued *for the Glory of Christ himself*. The Office of Mediator was committed by God the Father unto his only begotten Son, no other being able to bear or discharge it. See *Isa. 6. 9. Rev. 5. 1, 2, 3, 4, 5, 6.* But in the discharge of this Office it was necessary he should condescend unto a *mean and low condition*, and to undergo things difficult, hard and terrible, *Phil. 2. 6, 7, 8.* Such were the things which our Lord Jesus Christ underwent in this world; his undergoing of them being necessary unto the discharge of his Office; yea it consisted therein. Herein was he
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exposed unto reproach, contempt and shame, with all the evils that Satan or the world could bring upon him. And besides, he was for us, and in our stead to undergo the *Curse of the Law*, with the greatest of terrors and sorrows in his soul, until he gave up the Ghost. These things were necessary unto the discharge of his Office, nor could the Salvation of the Church be wrought out without them. But do we think that God would commit so glorious an Office unto his *only Son* to be discharged in this manner only? let it be granted that after he had so accomplished the Will of God in this world, he had himself entred into Glory; yet if he should so cease the Administration of his Office, that must be looked on as the most *afflictive* and dolorous that ever was undergone. But it was the design of God to glorify the *Office it self*, as an effect of his Wisdom, and himself therein; yea so as that the very *Office it self* should be an everlasting Honour to his Son as Incarnate. Unto this end the administration of it is continued in Glory in his hand, and he is exalted in the discharge of it. For this is that *Glory* which he prays that all his Disciples may be brought unto him to behold. The time between his Ascension, and the end of all things is allotted unto the Glory of Christ in the administration of his Office in the heavenly Sanctuary. And from hence doth the Apostle prove him *as an High Priest*, to be far more glorious than those who were called unto that Office under the Law, *Heb. 8. 1, 2, 3.* Herein it is manifest unto Angels and men, how glorious a thing it is to be the only King, Priest and Prophet of the Church. Wherefore as it behoved Christ in the discharge of his Office to suffer; so after his sufferings in the discharge of the same Office he was to enter into his Glory, *Rev. 1. 18.*

Thirdly, God hath respect herein unto those who *depart in the Faith*, in their respective Generations, especially those

those who dyed betimes, as the Apostles and Primitive Christians. And sundry things may be herein considered.

There are two things which *Believers* put a great price and value on in this world, and which sweeten every condition unto them. Without them the world would be a noisome dungeon unto them, nor could they be satisfied with a continuance therein. The one is the *service of Christ*. Without an opportunity of being exercised herein, they could not abide here with any satisfaction. They who know it not so to be, are under the power of worldly-mindedness. The *meanest service of Christ* hath refreshment in it. And as to those who have opportunities and abilities for great Instances of service, they do not know on just grounds, nor are able to determine themselves, whether it be best for them to *continue in their service* here below, or to enter into the immediate service of Christ above; so glorious, so excellent is it to be usefully serviceable unto the Lord Jesus. So was it with the Apostle, *Phil. 1. 21, 22, 23, 24, 25, 26*. so may it be with others if they serve him in the same Spirit, with the same sincerity, though their ability in service be not like unto his. For neither had he any thing but what he received. Again, they have the *enjoyment of Christ* in the Ordinances of Gospel-worship. By these means do they live, in these things is the life of their souls.

In this state of things God will not call them hence unto their *loss*; he will not put an end unto these priviledges without an abundant recompence and advantage. Whatever we enjoy here, yet still to *depart hence and to be with Christ* shall be *far better*, *Phil. 1. 23*. For,

1. Although *service* here below shall cease, and be given over unto *other hands* who are to have their share herein; yet on the continuance of this state of things in Heaven, there is also a continuation of *service* unto Christ, in a way inexpress-

pressibly more glorious, than what we are in this life capable of. Upon their admittance into this state of things above, they are before the Throne of God, and *serve him* day and night in his Temple, and he that sitteth on the Throne shall dwell among them, *Rev. 7. 15.* The whole state of the glorious Worship of God before described, is here respected; and herein is a continual *service* performed unto him that sits on the Throne and unto the Lamb. Wherefore it is so far from being loss, in being called off from *service* here below, as that in point of *service* it self, it is an inconceivable advancement.

2. The *Enjoyment of Christ in and by the Ordinances of his Worship*, is the immediate Fountain and Spring of all our Refreshments and consolations in this world, *Psal. 87. 7.* But what is it unto the blessed immediate injoyment of him in Heaven? Hence the Blessedness of the state above is described, by *being with Christ*, being with Christ for ever, in the presence and immediate enjoyment of him. The Light of the *Stars* is useful and relieving in a dark night as we are on our way, but what are they when the *Sun* ariseth? Will any man think it a loss that upon the rising of the Sun they shall not enjoy their Light any more, though in the night they knew not what to have done without it? It may be we cannot conceive how it will be best for us, to forego the use of Sacraments, Ministry and the Scripture it self. But all the vertue of the streams is in the Fountain; and the immediate enjoyment of Christ, unspeakably exceeds whatever by any means we can be made partakers of here below.

In this blessed state have the holy *Apostles*, all the *primitive Martyrs* and Believers from the time of their dissolution, enjoyed full satisfaction and solace, in the glorious Assembly above, *Rev. 7. 15, 16, 17. &c.*

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2. Hereby there is a *continuation of Communion* between the *Church Triumphant* above, and that yet *Militant* here below. That there is such a Communion between Glorified Saints and Believers in this world, is an *Article of Faith*. Both Societies are but one Church, one *Mystical Body*, have one Head, and a mutual concernment in each other. Yea the spring and means of this Communion is no small part of the Glory of the Gospel. For before the Saints under the Old Testament had the *Mystery of the Glory of God in Christ* with our Redemption thereby revealed unto them, in the way before declared; this Communion was very obscure; but we are now taken into the *Light and Glory* of it, as the *Apostle* declares, *Heb. 12. 22, 23, 24.*

I know some have perverted the *Notions of this Communion* unto *Idolatrous superstition*; and so have all other Truths of the Gospel been abused, and wrested unto the destruction of the souls of men; all the *Scriptures* have been so dealt withal, *2 Pet. 3. 16.* But they deceived themselves in this matter, the Truth deceiveth none. Upon a supposition of *Communion*, they gathered that there must of necessity be an *immediate Communication* between them above and us below. And if so, they knew no way for it, no means of it, but by our *praying unto them*, and their *praying for us*. But they were under the power of their own deceivings. *Communion* doth not require immediate mutual communication, unless it be among persons in the same state, and that in such acts as wherein they are mutually assisting and helpful unto one another. But our *different states* will admit of no such intercourse, nor do we stand in need of any relief from them, or can be helped by any acts of their Love, as we may aid and help one another here below. Wherefore the *center of this Communion* is in Christ alone, and our exercise of it is upon him only, with respect unto them.

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Yet hereon some deny that there is *any such Communion* between the members of the Church, or the Mystical Body of Christ in these divers states. And they suppose it is so declared in that of the Prophet, *Isa. 63. 16. Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not.* But there is nothing of any such importance in these words. The Church under a deep sense of its present state, in its unworthy walking and multiplied provocations, profess themselves to be such, as that their forefathers in Covenant could not own them as their Children and posterity in the Faith. Hereupon they appeal unto the *Infinite Mercy* and Faithfulness of God, which extend themselves even unto that condition of unworthiness, which was enough to render them utterly disowned by the best of men, however otherwise concerned in them. But to suppose the Church *above* which hath passed through its course of Faith and Obedience in Afflictions, Tribulations and Persecutions, to be ignorant of the state of the Church here below in general, and unconcerned in it; to be without desires of its success, deliverance and prosperity unto the Glory of Christ, is to lay them *asleep* in a senseless state without the exercise of any Grace, or any Interest in the Glory of God. And if they *cry for vengeance* on the obdurate persecuting world, *Rev. 6. 10.* shall we suppose they have no consideration nor knowledge of the state of the Church suffering the same things which they did themselves. And to put it out of Question, they are minded of it in the next verse by Christ himself, *verse 11.*

But that which at present I alone intend, is the *joynt Communion* of the whole Church in the Worship of God in Christ. Were all that die in the Lord, immediately received into that state wherein God *shall be All in All*, without any use of the Mediation of Christ, or the Worship of Praise and

Honour given unto God by him, without being exercised in the Ascription of Honour, Glory, Power and Dominion unto him on the account of the past and present Discharge of his Office, there could be no Communion between them and us. But whilst they are in the *Sanctuary* in the *Temple of God*, in the Holy Worship of Christ and of God in him, and we are not only employed in the same work in sacred Ordinances suited unto our state and condition, but in the performance of our Duties, do by Faith *enter in within the Vail*, and approach unto the same Throne of Grace in the most Holy Place, there is a *Spiritual Communion* between them and us. So the Apostle expresseth it, *Heb. 12. 22, 23, 24.*

3. It is the way that God hath appointed *to prepare the holy souls above for the Enjoyment of that eternal state which shall ensue at the End of all things.* As we are here in and by the Word and other Ordinances prepared and made meet for the present state of things in Glory; so are they by the *Temple Worship of Heaven* fitted for that state of things when Christ shall *give up the Kingdom* unto the Father, that God may be All in All.

Fourthly; Respect is had herein unto the *Faith of the Church yet Militant* on the Earth, and that among others, in two things.

1. For the *encouragement of their Faith*. God could as we have observed, upon the supposition of the Attonement and Reconciliation made by the blood of Christ, have saved the Church by meer Sovereign *Acts of Power*. But whereas it was unto his Glory that we should be saved in the way of *Faith and Obedience*, this way was necessary unto our encouragement therein. For it is in the Nature of Faith, it is a Grace suited unto that End, to seek for and receive Aid, Help and Relief, from God continually, to enable us unto Obedience.

For

For this End the Lord Christ continueth in the discharge of his Office, whereby he is *able to save us unto the uttermost*, that we may receive such supplies by and from him. The continual use that Faith makes of Christ unto this purpose, as he gloriously exerciseth his *Mediatory Office* and Power in Heaven, cannot fully be declared. Neither can any Believer who is acted by present Gospel Light and Grace, conceive how the Life of Faith can be lead or preserved without it. No Duties are we called unto, no temptations are we exercised withal, no sufferings do we undergo, no difficulties, dangers, fears, have we to conflict withal, nothing is there in Life or Death, wherein the Glory of God or our own Spiritual Welfare is concerned, but Faith finds and takes Relief and Encouragement, in the present Mediatory Life and Power of Christ in Heaven, with the exercise of his Love, Care and Compassion therein. So he proposeth himself unto our Faith, *Rev. i. 17, 18.*

2. That our Faith may be *guided and directed in all our accesses unto God* in his Holy Worship. Were nothing proposed unto us but the *Immensity of the Divine Essence*, we should not know how to make our approaches unto it. And thence it is that those who are unacquainted with the Glory of this Dispensation, who know not how to make *use of Christ* in his present state for an access unto God, are alwaies inventing waies of their own (as by Saints, Angels, Images) for that End; for an immediate access unto the Divine Essence they cannot fancy. Wherefore to end this discourse in one word; all the present Faith and Worship of God in the Church here on Earth, all access unto him for Grace, and all acceptable Ascriptions of Glory unto his Divine Majesty, do all of them in their Being and Exercise, wholly depend on, and are resolved into the continuation of the Mediatory Actings of Christ in Heaven and Glory.

I shall

I shall close this discourse with a little review of somewhat that passed before. From the consideration of that place of the Apostle, wherein he affirms, *that at the End, Christ shall give up the Kingdom unto the Father*, I declared that all the state of things which we have described, shall then cease, and all things issue in the immediate Enjoyment of God himself. I would extend this no farther than as unto what concerneth the *Exercise of Christs Mediatorial Office with respect unto the Church here below, and the Enemies of it*. But there are some things which belong unto the essence of this state which shall continue unto all Eternity; As,

1. I do believe that the Person of Christ in and by his Humane Nature, shall be for ever the *immediate Head of the whole Glorified Creation*. God having gathered all things unto an Head in him, the knot or center of that Collection shall never be dissolved. We shall never lose our Relation unto him; nor he his unto us.

2. I do therefore also believe, that he shall be the *means and way of Communication* between God and his Glorified Saints for ever. What are, what will be the glorious Communications of God unto his Saints for ever, in Life, Light, Power, Joy, Rest and ineffable Satisfaction, (as all must be from him unto Eternity;) I shall not now inquire. But this I say, they shall be all made in and through the Person of the Son and the Humane Nature therein. That *Tabernacle* shall never be folded up, never be laid aside as useless. And if it be said, that I cannot declare the way and manner of the eternal Communications of God himself unto his Saints in Glory by Christ; I shall only say, that I cannot declare the way and manner of his Communications of himself in Grace by Christ unto the souls of men in this World, and yet I do believe it. How much more must we satisfy our selves with the evidence of Faith alone in those things, which as yet, are more incomprehensible.

And

And our *adherence* unto God by Love and Delight shall alwaies be through Christ. For God will be conceived of unto Eternity, according to the manifestation that he hath made of himself, in him and no otherwise. This shall not be by acting Faith with respect unto the actual exercise of the Meditation of Christ, as now we cleave unto God; but it shall be by the *all satisfying acting* of Love unto God as he hath manifested himself, and will manifest himself in Christ.

3. The Person of Christ, and therein his *Humane Nature* shall be the *eternal Object of Divine Glory*, Praise and Worship. The Life of Glory is not a meer state of Contemplation. Vision is the principle of it, as Faith is of the Life of Grace. Love is the great vital acting of that principle, in adherence unto God with eternal delight. But this is active in it also. It shall be exercised in the continual Ascription and Assignation of Glory, Praise and Honour unto God, and the glorious exercise of all sorts of Grace therein; hereof the Lamb, the *Person of Christ* is the eternal Object with that of the Father and the Spirit; the *Humane Nature* in the Son, admitted into the Communion of the same eternal Glory.

F I N I S.